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Bnai Brith
Manual



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JEWISH REFERENCE BOOK

B'NAI B'RITH MANUAL

Edited by

SAMUEL S. COHON

CINCINNATI, O.

1926

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CORRECTIONS

Several inaccuracies in punctuation, spelling and transliteration of Hebrew words have crept into the Manual. While most of them will be readily corrected by the careful reader, the following call for special attention.

On page 116, the fourth paragraph (beginning with the words "A tragic error" and ending on page 117 with "conditions arising here") belongs on page 123, immediately preceding the section on "Folksong."

On page 120, line 31, and page 124, lines 11, 13, 20, the word *motif* should be replaced with *motive*.

On page 125 the dates of Felix Mendelssohn Bartholdy should be 1809-1847, and of Jacob Fromenthal Halevy's birth 1799.

On p. xxv, l. 10, substitute *is* for *are*.

p. 12, l. 26, read 1168.

p. 84, l. 17, read *In keeping with* these.

p. 113, l. 30, read *Spektor*.

p. 169, l. 1, the third word is *beher*.

p. 170, l. 28, read 1820.

p. 171, l. 15, read 1899-1902.

p. 181, l. 1, read *war* in place of *was*.

p. 198, l. 1, read 1204.

p. 214, l. 14, read *he-Hossid*.

p. 258, l. 19, read *where* in place of *were*.

p. 273, l. 8, read *Schechter*.

p. 314, l. 31, the estimated budget for educational purposes is \$30,000,000.

p. 372, l. 23, read 1923.

The article on Zionism (pp. 295-301) should be credited to Mr. Julius Kerman.

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Jerusalem, Palestine

Also the Presidents of all the American Districts.

*Deceased.

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212 Whitney Central Building, New Orleans, La.

INDEPENDENT ORDER OF B'NAI B'RITH ENDORSED BY U. S. PRESIDENTS

Permit me to extend my hearty good wishes to the Independent Order of B'nai B'rith and to wish it all success in continuing its work, in strengthening the ties between man and man and endeavoring to contribute to the uplift and betterment of humanity. It has been a great educational and enlightening factor in our American life.

—THEODORE ROOSEVELT.

I have great respect for the Order because of the good which it has done, the conservative attitude which it has occupied, the harmonizing effect it has had upon otherwise discordant elements and the general world fraternity which it has promoted. It is a body of representative American citizens that deserves the approval and encouragement of all their fellow-citizens.

—WILLIAM H. TAFT.

I follow from time to time with the greatest interest, the fine work of the Order, work which undoubtedly contributes to the uplift and betterment of the nation and I have been particularly interested in the work of education and philanthropy and the effort to destroy the provincialism of prejudice as between races.

—WOODROW WILSON.

I hope that all America will catch the spirit of B'nai B'rith in campaigning against all the movements aimed to rend the concord of American citizenship. Fraternity must be the abiding purpose of our people and the compensations that come to this consciousness of helping one's fellow-men contributes more to the happiness of self than success, distinction and all the other triumphs of life.

—WARREN G. HARDING.

For a long time, I have been quite familiar with the work and purposes of B'nai B'rith. As my acquaintance with the Order has widened, my regard for its high aims and effective methods has increased. Its ideal of practical usefulness is one which can not be too earnestly commended.

—CALVIN C. COOLIDGE.

PRESIDENT'S OPINION OF WHAT A BEN B'RITH SHOULD BE

A loyal citizen.

Possessed of these convictions: Each Jew is a link in a chain, the forging of which began in the hoary past. No Jew comes into the world isolated; whether he would have it so or no, he is a party to a covenant sanctified by the sacrifices of countless generations. He may make this covenant either a joy or an accusation, but he can not escape it.

Permeated with the belief that Judaism is life. Feeling in every fibre of his being: "God signs the covenant, but we have to seal it—to seal it by a life of service."

Keenly conscious of the indissolubility of the household of Israel, and that the non-Jew scores all the vices and weaknesses of an individual Jew against the Jew as a whole; hence the weal or woe of Israel is in the keeping of each Jew, and that this harsh but inevitable

judgment imposes an especial obligation on every Jew to live an upright life and thus deserve the affection and esteem of his fellow citizens.

A lover of mankind. A deliverer of the poor, the fatherless and the helpless. One deserving "the blessing of him that was ready to perish;" who "causes the widow's heart to sing for joy." Sympathetic in his contacts in every relation of life.

A proud protagonist of his faith and yet always noted for his humility. Is it not written in the covenant: all that the Lord requireth of man is that he "Shall do justly, love mercy and walk humbly before God?"

Affiliated with a synagogue, the fount whence flow the spiritual waters of our religion.

The head of a home instinct with Jewishness—a home wherein the heart of the father turns to the children and the heart of the children turns to the parent; a home radiating the spirit of Judaism in rites and ceremonies. Who reared in such a home fails to recall

with tenderest memory the blessing of the Sabbath lights? He is poorer who has no such sweet recollections.

Interested in the Jew, past and present, which will lead him to learn the history of his people and concern him in the solution of situations which constantly arise.

A regular attendant at lodge meetings, thus gaining and giving inspiration for the performance of duty. Each Ben B'rith is a unit of the great Order, and the strength of the latter is dependent on the fidelity of the former.

Ever alert to remove prejudice of Jew against Jew, which usually has no deeper basis, than that the persons involved, emigrated from different countries.

Convinced that the B'nai B'rith while dealing with subjects that primarily interest the Jew, is concerning itself in matters, which in the final analysis, affect all mankind. If the B'nai B'rith is able to make of those affiliated with it, better men and higher types of citizens, is it not performing a truly genuine service for all? The peoples of the

world will not come to a better understanding en masse. This understanding will come only through individual and group effort. The time is far off when all the children of a common Father will regard themselves as brothers. Now and then, however, we see a rift in the clouds. Evidence is plentiful that something like God's love exists in many creatures of His handiwork.

The ideal Ben B'rith thinks of God's love in the words of an Israelitish poet of the eleventh century:

Could we with ink, the ocean fill,
Were every blade of grass a quill,
Were the world of parchment made,
And every man a scribe by trade,
To write the love
Of God above

Would drain that ocean dry;
Nor would the scroll
Contain the whole
Though stretched from sky to sky!

and he prays for the coming of the day when God-love will fill the hearts of all. On that blessed day every man will be an ideal Ben B'rith.

ALFRED M. COHEN

THE INDEPENDENT ORDER OF B'NAI B'RITH

BY DR. BORIS D. BOGEN

The Independent Order of B'nai B'rith is a fraternal organization of world-wide activity with lodges, at present, in nineteen countries—the United States of America, Canada, the Republic of Panama, England, Holland, Denmark, Germany, Switzerland, Austria, Poland, Czecho-Slovakia, Jugoslavia, Roumania, Bulgaria, Greece, Turkey, Syria, Egypt and Palestine.

The purposes of the Independent Order of B'nai B'rith are expressed in the preamble of its constitution, which reads as follows:

“The Independent Order of B'nai B'rith has taken upon itself the mission of uniting Israelites in the work of promoting their highest interests and those of humanity; of developing and elevating the mental and moral character of the people of our faith; of inculcating the purest principles of philanthropy, honor and patriotism; of supporting science and art; alleviating the wants of the poor and needy; visiting and attending the sick; coming to the rescue of victims of persecution; providing for, protecting and assisting the widow and orphan on the broadest principles of humanity.”

The membership of the Independent Order of B'nai B'rith in the United States is draw

from all the groups that make up the Jewish population of this country. It brings together in Jewish fellowship, men of diverse view-points, Orthodox and Reform, Conservative and Liberal, the Zionist and the non-Zionist, the Nationalist and the so-called "100% American," men of great wealth and men of moderate means, the business man and the working man, the old settler and the newcomer, the Eastern and the Western Jew—men born in Russia, Germany, England, Poland and the Orient, as well as those born in America. Here differences of politics and philosophy are subordinated to a common ideal of Jewish culture and human service. Membership is open to every Jew who has attained the age of twenty-one years, who has been recommended by two members of the organization, and whose application has been approved by the vote of the local unit—the Lodge.

Local Lodges — The total number of lodges of the B'nai B'rith, all over the world, is 576, with an aggregate membership of 77,651. In the United States, there are at present 411 lodges containing 56,361 members who, with their families, represent about 300,000 individuals, or one-tenth of the entire Jewish population of the country. There are 165 lodges in foreign countries with a total enrollment of 21,290.

Each lodge determines for itself what amount of dues it will charge its members. They range from \$8 to \$12 a year. In a few instances, where a lodge maintains a Center

thus affording its members the advantages of a club, the dues exceed the aforementioned maximum. In a number of cities in this country and abroad, Women's Auxiliaries cooperate with local lodges. Recently a group of Junior Auxiliaries, composed of youths under the age of twenty-one, was formed. The new body is known as the Aleph Zadik Aleph of the I. O. B. B. It is sponsored by the Constitution Grand Lodge and the District Grand Lodges.

The Independent Order of B'nai B'rith is not a secret organization. The admission of candidates is signalized by an initiation ceremony which has been put into print and published. It consists of a series of lectures setting forth the duties man owes to his fellow man and are drawn largely from sacred scriptures, the Jews' greatest contribution to the world.

The Independent Order of B'nai B'rith is not a Mutual Aid Society. It does not offer its members any personal material advantages. There is no insurance nor sick benefit connected with membership.

Varied philanthropic activities are carried on by the Order. In all of these, service is freely given regardless of whether the beneficiary is or is not a member of the fraternity. Many institutions of the Independent Order of B'nai B'rith are conducted on a non-sectarian basis and minister to the needs of Jews and non-Jews alike.

The Independent Order of B'nai B'rith is a democratic organization. It is gov-

erned by the will of its members, each of whom possesses equal rights in the selection of those representatives who direct its policies. Each lodge enjoys autonomy in the transaction of its local affairs and is limited in its power only by the Constitution Grand Lodge and the District Grand Lodge, in both of which it has adequate representation. The meetings of the local lodges, as a rule, take place twice a month. One session is devoted chiefly to a program of interest to the general public culturally or socially. In many regions, the B'nai B'rith Lodge affords the only meeting place and community center for the resident Jewry as a whole; elsewhere, the B'nai B'rith Lodges participate with other organizations in all Jewish endeavors, whether nation-wide or otherwise, and at the same time conduct their own social service departments, serving as Big Brothers, visiting penal institutions, providing for discharged prisoners and attending to the needs of the unfortunate. In a number of communities, the B'nai B'rith is interested in Boy Scout activities and establishes boys' camps and similar welfare agencies.

The programs of B'nai B'rith Lodges include Open Forums, discussions of current topics, lectures, debates, concerts and other forms of entertainment, including formal and informal dances. Several lodges issue their own publications or regularly fill a page in a local Jewish weekly telling of their activities.

The District Grand Lodges — The District Grand Lodge is a federation of local

lodges within a prescribed territory and is composed of representatives of the local lodges therein. Seven District Grand Lodges have been instituted in the United States as follows:

District Grand Lodge No. 1 comprises Connecticut, Maine, Massachusetts, New Hampshire, New York, Rhode Island, Vermont and Eastern Canada with a membership of 8,001 in 61 lodges.

District Grand Lodge No. 2 comprises Colorado, Indiana, Kansas, Kentucky, Missouri, New Mexico, Ohio and Wyoming with a membership of 12,157 in 63 lodges.

District Grand Lodge No. 3 comprises Delaware, New Jersey, Pennsylvania and West Virginia with a membership of 5,486 in 51 lodges.

District Grand Lodge No. 4 comprises Arizona, California, Idaho, Montana, Oregon, Utah, Washington and Western Canada with a membership of 8,747 in 36 lodges.

District Grand Lodge No. 5 comprises Eastern Florida, Georgia, Maryland, North Carolina, South Carolina, Virginia and the District of Columbia with a membership of 1,966 in 25 lodges.

District Grand Lodge No. 6 comprises Illinois, Iowa, Michigan, Minnesota, Nebraska, North Dakota, South Dakota, Wisconsin and Central Canada with a membership of 12,692 in 84 lodges.

District Grand Lodge No. 7 comprises Alabama, Arkansas, Mississippi, Oklahoma, Tennessee, Texas, Western Florida (Pensa-

cola) and Louisiana with a membership of 7,312 in 91 lodges.

The District Grand Lodges meet in Convention annually (or semi-annually). In the interim between conventions, the work of the District Grand Lodges is conducted by a General Committee elected at the Convention.

In addition to directing the general policies of the local lodges, the District Grand Lodges help promote activities for the District as a whole — initiating, supervising, subventioning and supporting philanthropies of their own creation and contributing to those of other agencies.

The following is a partial list of B'nai B'rith Institutions in the various districts:

District No. 1 — The Home for the Aged and Infirm at Yonkers, N. Y.

District No. 2 — The National Jewish Hospital for Consumptives at Denver, Colo. Jewish Orphan Home at Cleveland, Ohio.

District No. 3 — B'nai B'rith Orphanage and Home for Friendless Children at Erie, Pa.

District No. 5 — Hebrew Orphans Home at Atlanta, Ga.

District No. 7 — Touro Infirmary at New Orleans, La. Leon N. Levi Memorial Hospital at Hot Springs, Ark. The Jewish Widows and Orphans Home at New Orleans, La.

The District Grand Lodges are autonomous in the administration of their affairs and their power is limited only by the jurisdiction of

the Constitution Grand Lodge, which is the supreme governing body of the order.

The Constitution Grand Lodge — The Constitution Grand Lodge consists of representatives of the districts who have been chosen by the District Grand Lodges from among nominees presented by the local lodges of each district. It meets in convention every five years. During the interim between conventions, the administration of the affairs of the order is vested in an Executive Committee composed of the officers of the Order, one representative from each district, the presidents of the District Grand Lodges and the surviving presidents of the Order, not to exceed two.

Primarily, the Constitution Grand Lodge deals with the general policies of the order and it initiates, administers and promotes its activities.

Emergency Fund. A designated portion of the membership dues is passed into an "Emergency Fund" which provides relief in emergencies throughout the world. Last year contributions were made to the following:

The victims of the Santa Barbara Earthquake.

The victims of the Damascus Bombardment.

Through special committees, the Constitution Grand Lodge directly supervises the following activities:

1. War Orphan Fund — In 1920 the Order adopted 1,000 War Orphans. Biographies and photographs of these children are in the possession of the order. Two

hundred and eighty-nine orphans are still receiving their maintenance through the subventions of the Constitution Grand Lodge. The fund is maintained by special contributions of the various constituent lodges of the order and of the individual members.

2. Anti-Defamation League — Organized in 1913, the Anti-Defamation League has been coping ever since with the defamatory attacks on the Jew. While vigilance work continues to occupy the attention of the League, main emphasis at the present time is being laid upon that phase of the problem which may be solved by educational measures. The league cooperates with the Federal Council of Churches of Christ in America in their effort to create and promote good will and better understanding between Jews and non-Jews. The establishment of a Speakers Bureau is now under way. This Bureau is to supply the various luncheon clubs, Rotary, Kiwanis, Lions, etc., with lecturers who will present attractive and instructive information on various aspects of Jewish life. Though not limiting their talks to subjects exclusively Jewish, the speakers, by their own high standing and the humane character of their messages, will impress their hearers in a way that will aid in benefitting our people. Special effort is being directed also towards making the Anti-Defamation League a depository for definite and well classified data concerning Jewish problems—data that will be accessible to Jews and non-Jews alike.

3. Americanization Work — The great

influx of our coreligionists from abroad during the last decade or two (ending of course with the passage of restrictive legislation) presented the task of preparing the newcomers for an appreciation of the privileges of their new homeland and the obligations entailed by those privileges. The B'nai B'rith was quick to enter this field of endeavor; it organized an energetic Americanization department. Acting through its lodges, the Order has disseminated necessary literature among our newly arrived fellow Jews and, by establishing classes for them, has helped develop hundreds of new citizens alive to the meaning of American laws and customs and filled with a fine loyalty to the spirit of America. Frequently lodges have coordinated their labor with other groups working in the sphere of Americanization.

4. B'nai B'rith Bureau in Mexico — Established in 1923, this Bureau has been and still is busily engaged in relief work among Jewish immigrants. The B'nai B'rith has not encouraged immigration to Mexico. It entered there to relieve the plight of several thousand Jewish newcomers, all in dire need of assistance, and to save the Jews of the United States from reproach for permitting the smuggling into this country of numbers of their people. In Mexico City, the B'nai B'rith maintains, among other institutions, a Center building and a clinic supervised by a physician, a trained nurse and a social worker. For three years, the Order has been the only agency to which our ne-

brethern, fresh from lands of oppression, could look for succor and encouragement. Recently an arrangement was made with the Emergency Refugee Committee under which the work in Mexico will be extended and developed so as to include a definite program of credit loans to the immigrants. An effort will be made also to evolve local participation of the older settlers in the development of their own agencies for social service.

5. B'nai B'rith Hillel Foundations — This is an agency that establishes Jewish Centers at Universities for the purpose of administering to the needs of Jewish students, stimulating their interest in Judaism, and qualifying them for leadership in Jewish communal activities.

The immediate aim of the B'nai B'rith Hillel Foundation is to help the Jewish student solve those problems arising out of contacts with the countless influences in his college career that tend towards making him indifferent to Jewish religious or social influences.

The B'nai B'rith Hillel Foundation meets the need of a changing Judaism in America. It meets the change in mental attitude that comes over young men and women in a University. It seeks to phrase in present day language the philosophies and traditions of the past. It seeks to develop a progressive Judaism, by equipping the American Jewish student with the necessary materials to enable him to readjust himself to, and keep pace with, the advances in science, economics,

sociology — all thought, in fact — in order to preserve, foster and enhance all that is worthwhile and enduring in Judaism — its faith, its history, its traditions.

The B'nai B'rith Hillel Foundation knows no orthodoxy and no reform; all it knows is Judaism — without qualifications or distinctions. It strives to maintain our integrity as American Jews. It seeks to make the college man and woman not less an American — but, by giving him or her the finest in Judaism, a better American.

At the present time, there are four foundations already functioning, at the Universities of Illinois, Wisconsin, Ohio, and Michigan. In accordance with a resolution adopted at the last session of the Constitution Grand Lodge, the Order will institute two additional foundations annually. Each foundation is in charge of a well-trained director.

6. Palestine House-Building Fund — This fund was created in 1923 for the purpose of establishing suburban houses to relieve congestion and shortage of dwellings in Jerusalem. The necessary land already has been acquired. Its further development will require additional investments, the procuring of which has been recommended by the Constitution Grand Lodge.

7. Cultural Activities — It is generally conceded that American Jewry has awakened to a need of cultural development. The B'nai B'rith, the only Jewish organization reaching a large proportion of the Jewish population in America and functioning unhamp-

by either sectional or dogmatic bias, is the logical agency to fulfill this need. The Order is working on a program calculated to install the true spirit of Judaism in Jewish homes.

The B'nai B'rith Magazine, published monthly, is the official organ of the fraternity. Its contributors compose a galaxy of competent writers on many subjects. For while it prints information concerning the activities of the Order, only a limited amount of space is thus devoted. The ambition of the editors of The B'nai B'rith Magazine is two-fold: to provide (1) for the more than 70,000 Jewish homes which it enters, a monthly visitor that shall teem with Jewish spirit, (2) to furnish other thousands not of the Jewish faith, to whom it is regularly sent, a presentation of the Jew and of Judaism that shall do justice to both. Testimony is not lacking that the aim in both directions is being accomplished.

B'nai B'rith Wider Scope Committee — The last convention of the Constitution Grand Lodge was held in Atlantic City in 1925. Much of the time was given to consideration and discussion of the work of the B'nai B'rith Hillel Foundation, Anti-Defamation League, the B'nai B'rith Bureau in Mexico and the Palestine House Building Fund. All these undertakings were commended in unstinted terms. The necessity for their continuance and enlargement was stressed, everybody recognizing that each and all of these projects was the concern of all those who abide in the household of Israel. In the nature of things,

if these philanthropic activities are to go on in a befitting way, large sums of money will be required — more of course than the modest dues of the members can provide. Therefore, the Convention resolved to authorize the Executive Committee to appeal to the American Jewry at large for a fund of sufficient proportions to care for these extra budgetary items of expenditure during a five year period. Pursuant to this mandate, the Executive Committee authorized the organization of A B'nai B'rith Wider Scope Committee which has been entrusted with the task of promoting the cause of these activities. A campaign for two million dollars is being launched and American Jewry, once awakened to the importance of the work which the B'nai B'rith started, will not permit it to languish.

EDITOR'S PREFACE

Our Jewish heritage is not merely racial, but also spiritual. From our fathers we have inherited not only our bodies and countenances, but also our spiritual and mental endowments. It is the spiritual factor that has made us an "AM OLAM — an Eternal People." Of races and nationalities it is as true as of individuals that "what we have been makes us what we are." Tradition is a potent part of our lives. Should the Germans cast aside their traditions of Lessing and Kant, of Goethe, Schiller, and Wagner, they will be reduced to spiritual beggary. Let England shake off the tradition of Newton and Locke, of Shakespeare and Milton, of Cromwell and Burke, and she will rank with the barbarous states which she rules. Rightly does the Jew exclaim in his prayers: "Happy are we! How goodly is our portion, how pleasant is our lot, and how beautiful is our heritage!" Whatever social or political handicap one may experience as a Jew, it is indeed trifling as compared with the glorious consciousness of carrying the banner of spiritual truth unfurled by Moses, Isaiah, Akiba, Maimonides, and Spinoza, a banner sustained by martyrdom and made sacred by the lofty moral heights to which it leads mankind.

To strengthen the Jewish consciousness in the hearts of our people has been one of the chief aims of the I.O.B.B. Through the B'nai B'rith Magazine., through its Intellectual

Advancement work in the lodges, and through the Hillel Foundations in the Universities, the I. O. B. B. has striven to make the Jewish heritage live in the hearts of our people. The present volume is the outgrowth of the general cultural aspirations of the I. O. B. B. It seeks to supply the members of the Order and others with some of the information on Judaism, Jewish literature, and Jewish life that are essential to the appreciation of the role of the Jew in the past and the present. The Bird's-Eye View of the world's Jewish communities may serve as a commentary on the much-used and too-little-understood term K'LAL YISROEL. The brief items on some of the outstanding problems in Jewish life may arouse greater interest in the concrete realities of modern Jewry.

In the preparation of the Manual, the contributors as well as the editor have been mindful of the fact that the B'nai B'rith has taken upon itself the mission of uniting the Jewish people in the work of promoting their highest interests. All controversial subjects and all partisanship were, therefore, carefully avoided. As the work is prepared for practical purposes, all technical discussions were omitted. Owing to its limited space and the brief period of time allowed for its preparation, the Manual includes only some of the most essential facts on Jews and Judaism. It is regrettable that many subjects possibly of equal importance had to be omitted.

The Jewish Publication Society facilitated the preparation of the book by placing at

disposal of the B'nai B'rith office the advance sheets of the American Jewish Year Book for 1926-1927, enabling us to utilize the statistical table of the Jewish population of the world, the list of Jewish members of the Congress of the United States, and the list of American Jewish National Organizations. Messrs. Harry Glicksman, Maurice J. Karpf and Samuel Goldsmith supplied helpful material for the article on Jewish Social Service. Mr. Israel Goldberg offered helpful corrections in the article on Zionism. Messrs. B. C. Vladeck and S. Nizer aided in making the article on Yiddish literature complete.

My thanks are extended to my collaborators, who, on short notice, prepared their contributions for the Manual. The surveys on the Jews in Asia, Africa, Australia, and Europe were compiled by Dr. Martin Friedman and Mr. Julius Kerman from works on Jewish history and literature detailed in the list of books at the end of the Manual. These and other items, written by them are marked with their initials. Mr. Lazar Volin gathered much of the material for the History of the I. O. B. B. Dr. Emil Bogen prepared the index.

In sending forth the B'nai B'rith Manual, I trust that it will prosper in the mission for which it was prepared, of deepening Jewish self-knowledge and of strengthening thereby the determination of our brethren to carry forward proudly our inherited traditions and ideals that have made us a cultured and religious people.

SAMUEL S. COHON

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JUDAISM

BY SAMUEL S. COHON

THE JEWISH NAME

Hebrew — All the three names by which we are designated correspond to the various stages of our development as a people. With the curtain's rise upon the drama of our history, we are introduced as the *Ivrim* or Hebrews, a term which receives meaning in the light of the Biblical verse: "*b'ever hanohor yoshvu avosechem*—beyond the River (Euphrates or possibly the Jordan) did your fathers dwell." (Joshua XXIV:2). On his arrival in Canaan, the first ancestor of our people, Abraham, was greeted by the natives as "*ho-ivri*" (Gen. XIV:13) i. e., the man from beyond the river. This name is analogous to that applied to the early English settlers in America—"Pilgrims."

The name "Hebrew" preserves the tradition that our fathers hailed from another land. A careful examination shows that this term was mostly used in the Bible in speaking of our people in their relations with other nations such as Canaanites, Philistines, etc. Rarely did our own people apply it to themselves during the Biblical period. Thus Jonah speaks to the heathen sailors: "I am a Hebrew; and I fear the Lord, the God of

heaven, who hath made the sea and the dry land" (Jonah 1:9). In course of time the name "Hebrew" was attached to our ancient language as distinguished from Greek, Latin or Arabic, etc.

Israelite — In Biblical times our people preferred to speak of themselves as *Bnai Yisroel*. Tradition connects the name Israel with the third of our ancestors. In a charming legend (Gen. XXXII:25-29), Jacob is presented wrestling with an angel, in the darkness of the night, and refusing to let him go without receiving a blessing from him. Thereupon the angel said: "Thy name shall no longer be called Jacob but Israel, for thou hast striven with gods and with men and hast prevailed."

The word Israel is here explained as the "wrestler with God" or more exactly: "the champion of God." Before this name came, through prophetic teaching, to be a name of honor and a watchword, showing the path of duty for the people, it was confined to the ten tribes in the Northern section of Palestine, in contrast to *Jehudah* or Judah, comprising the Southern section of the country.

After several centuries of independent existence, the Kingdom of Israel was destroyed, and its people were for the most part lost in the maelstrom of history. The small portions of the Northern population that survived the destruction of their kingdom were absorbed by their southern brethren of Judah. Henceforth the name Israel was applied as

a name of honor to the surviving part of our people, as a nation that has championed the belief in the One God throughout the world.

Jew — As a matter of fact, our history of the past twenty-six hundred years has been the history of Judah; i. e., of the people who inhabited Southern Palestine. For the most part, we are all descendants either of the tribe of Judah or of the *Kohanim* and *Leviim* — the priestly families that resided in Judah. From the very beginning this name had a religious connotation. It is interpreted as "Praising the Lord" (Genesis XXIX:35). Hence the name *Yehudi* or "Jew" accurately describes our origin.

When we speak of our role in history and of our service in the cause of the world's religious and moral well-being, it is largely the records of the descendants of Judah or the Jews that we have in mind. As Jews we have produced prophets and sages, Psalmists and lawgivers. As Jews we have preserved the Bible and its ideals, and as Jews we have contributed to every branch of the world's civilization.

Though the name "Jew" bears a racial significance, it has come to designate religious convictions as well. Accordingly, "whoever confesses the Divine Unity," men and women of non-Jewish blood, by adopting our faith, become Jews in the true sense of the word.

Jewish Unity and Diversity — We are an ancient people. Our history runs back some thirty-five centuries. During the first millennium and a half of our existence, we

formed a separate nation in Palestine. Since the destruction of our political state in the year 70 of the common era, we have spread over all parts of the earth, identifying our interests with those of every land that has offered us a place wherein to live, and contributing of our hearts and minds to the creation of the civilizations and cultures that are the pride of today. Though deprived of territorial, political and even linguistic unity for nineteen centuries, we have retained the consciousness of our spiritual brotherhood. The conviction that all Jews of whatever land or tongue are brothers in blood and in faith has remained unshaken through centuries of trial, and ever has filled us with hope and courage. However, our existence as separate communities in different lands and climates, subject to varied political and economic, social and cultural conditions has naturally created a certain amount of diversity among us. Thus we speak of Jews of Babylonia, Persia, Yemen, India, China, Abyssinia, etc., who differ from each other in numerous points of custom, ritual and law.

Sephardim — The most important of these divisions is that between the so-called *Sephardim* and *Ashkenazim*. The *Sepharad* of the Bible (Obadiah 20) was at an early time identified with Spain. Hence the Jews of Spain and of its sister country, Portugal, came to be known as *Sephardim*. After the expulsion of the Jews from those countries at the end of the fifteenth century, a large part of them found refuge in the Mohammedan

countries of European and Asiatic Turkey and of North Africa (Tunis, Algeria, Morocco, etc.). There, in course of time, they absorbed the older Jewish settlers and came to be known as Oriental Sephardim. From the Orient some migrated to Austria-Hungary and to other European lands. Another section of the Spanish and Portuguese exiles settled in Southern Italy and in other Italian cities, like Livorno, Venice, etc., and in Holland, from where they spread to Denmark, England, and to the German city of Hamburg, etc. A third section of refugees migrated to the newly discovered American continent. These, together with the Sephardim of France, are known as Western Sephardim. The Sephardim represent about ten percent of the world's total Jewish population. Their ritual, differing somewhat in various communities, is known as *Minhag Sepharad*, "Spanish Rite."

Ashkenazim — The Biblical *Ashkenaz* (Genesis X:3) was applied, in the Middle Ages, to Germany. The term Ashkenazim, therefore, describes the Jews of Germany and the descendants of the German Jewish immigrants to Poland, Galicia, Lithuania, Russia, Roumania and other countries of Central and Eastern Europe and their brethren in England, America, etc. The Ashkenazim constitute the bulk of the Jewish people. Their liturgy, known as the *Minhag Ashkenaz*, "German Rite," and (with some variations) as the *Minhag Polin*, "Po-

lish Rite," differs considerably from that used by the Sephardim.

Hasidim and Misnagdim — About the middle of the eighteenth century, an important religious division appeared among the Jews. The followers of the saintly teacher, *R. Israel*, the "Master of the Name" (*Ba'al Shem Tov*), came to be known as *Hasidim*, "pious." Their joyous mode of worship, their stress on prayer and devotion, rather than on Talmudic learning, called forth the party of "Opponents" or *Misnagdim*. The latter party had its origin in Vilna and from there spread to other countries. The Hasidim adopted the *Minhag Sepharad*.

Orthodox, Conservative and Reform — Still another religious division appeared during the nineteenth century. Early in the century, the Reform movement was born in Germany. Its name (Reform) indicated the desire to free Judaism from certain burdensome customs and ceremonies that had accumulated around it, to restore Judaism to its pristine character, and to provide it, in the light of the new sciences, with a new philosophical foundation. The out-and-out opponents of the movement, who upheld the existing conditions in all religious affairs, designated themselves as Orthodox, i. e., adherents of the "correct" or inherited doctrines. Those, on the other hand, who sought a middle ground between the Old and the New Judaism and who were content with minor improvements in communal and

synagogal life, came to be known as Conservatives.

Zionists — The rise of nationalism in Europe awakened a response in many Jewish hearts. Under the leadership of Theodor Herzl, the nationalist sentiment was crystallized into the Zionist movement, whose aim is the establishment of a legally secured home for the Jewish people in Palestine. The followers of this movement are recruited from all sections of the Jewish people and are known as Zionists. (See special article on Zionism.) The opponents of the movement, likewise, came from the Orthodox and Conservatives as well as from the Reform ranks, from Hasidim and Misnagdim alike. No common movement of opposition to Zionism was ever formed; hence no one label covers all the non-Zionists.

These differences notwithstanding, all Jews share in the common heritage of faith and the common will to live as one people.

WHAT IS JUDAISM ?

Judaism denotes the religion of the Jewish people, their ideals, laws and customs. It represents the spiritual fatherland and bond of union of the dispersed people. As the unique expression of the soul life of the Jew and as mother of Christianity and Moham-medanism, Judaism holds a most distinguished place in the spiritual life of humanity. As ancient as the Jewish people, it is also as

modern. Rich in customs and ceremonies that had their birth in the distant past, it is as young as the Jewish heart and as fresh as its ever new visions.

Unlike the other outstanding systems of religion — Buddhism, Christianity and Mohammedanism — Judaism centers not in the life and teaching of any one great personality, but in the life of the Jewish people. The student can trace the rise and growth of its beliefs, ethics and modes of worship to Jewish historical conditions, to ever changing economic, political and social factors. As the collective spiritual product of a whole people, Judaism observes holy days that are commemorative of events in Jewish history rather than of occurrences in the life of any personage like Moses, Isaiah or Hillel.

National Character of Judaism — The inseparable connection between Judaism and the Jewish people can be seen not only in the domain of ritual but also in that of ethics. Both Jewish and Christian ethics aim at absoluteness, inwardness and universality. The sanctification of life in all of its relations constitutes their common goal. But a difference in the mode of their expression does manifest itself. Christianity, without overlooking society, centers its attention primarily upon the individual and upon his salvation. Godlikeness is manifested through Jesus, who looms as the pattern of goodness and true life for all Christian believers. In Judaism, on the other hand, the center of gravity is the Jewish people. Without ignoring the indi-

vidual and his moral and spiritual needs, it stresses the well-being of society as the chief aim of all endeavor and rests its hope on the perfectibility of the human race. Hence Judaism emphasizes not grace alone, but grace grounded in righteousness. In its vision, the Divine attribute of Mercy is inseparably associated with that of Justice. Unitedly they guide the destinies of man and call moral order out of the chaos and confusion, resulting from selfishness, hatred and injustice!

The Universal Aim of Judaism — Though brought forth, preserved and fostered by the Jewish people, Judaism is universal in its aims. Even as the individual founders of religion have not kept their truths for their own exclusive possession, so Israel, as the Servant of God, has faced the whole world with his God-inspired message. The Rabbis taught that the Torah was given in the wilderness; i. e., in a "no-man's land," that the Jew might not think that it belongs to him alone. Furthermore, it was proclaimed in the seventy tongues of men, that all humanity may hear and accept its behests. The prophets made a universal appeal. That much of the Jewish message has been received by the nations of the earth is a matter of history. The opinion is general that Hebraism and Hellenism are the streams, which, by their confluence, gave the western world its culture.

Active Jewish proselytism, which was carried on with great zeal in the last pre-

Christian centuries, was checked by the catastrophic fall of Jerusalem in 70 C. E. Indirectly, however, it was continued through Christianity. It made its victorious march through the ages with the cross in one hand and with the Decalogue in the other. In the name of the God of Israel—despite the different interpretations placed upon Him—it won its victories over the licentiousness, degeneracy and inhumanity of the pagan nations. In the name of the One God, Mohammed, too, waged war on heathenism and carried his campaigns of conversion to distant lands. The Jewish spirit continued to work as a leaven in many movements within the Church and the Mosque. Judaism, today, does not strive to engage in militant proselytism. It seeks not to supplant other religions but to labor with them in honorable fellowship in order to eradicate the plague-spots of modern civilization, and to enthrone the One and Holy God in the lives of all men.

True to its own character, Judaism sums up the profound truths of the world's religions and philosophies on life's deepest problems, and stamps with its own genius the conceptions of God, the soul, duty, faith, etc. It is an evergrowing body of spiritual values, centering around the Fatherhood of God and the Brotherhood of man, and held together as a historical entity by its close contact with the Jewish people. Its national aspect keeps Judaism from sinking into characterless theism. Its universalism preserves it from the no less serious danger of growing narrow,

separatistic and self-sufficient. Soul of the Jewish people that it is, it also holds out a steady light for all humanity.

WHAT JEWS BELIEVE

The fountain-spring of Judaism as of every positive religion is Faith; i. e., the sense of reliability, confidence and trust in God and in His will as manifested in goodness, truth and beauty. It directs the soul of man to God and cultivates within it reverence, humility and love. However, by itself this flower of religious life may degenerate into credulity, fanaticism and blindness. Judaism has, therefore, offered a hearty welcome to reason to assist in purifying its beliefs and practices. Religion is not only for the heart but also for the mind. Checked and guided by reason, faith grows into the most potent force in human progress.

Fundamental Principles — As a religion of reason, Judaism naturally defined its creed. As elsewhere, so in Israel, religion began with a body of ritual, and only slowly evolved a body of belief. This was the contribution of the prophets, whose interest lay primarily in the ethical and spiritual elements of religion rather than in the ritual.

The Torah, though not formulating a systematic creed, is arranged on a doctrinal basis. It begins with the declaration of God as the Creator of the world and as the Father of man, and emphasizes that He rewards

and punishes men in accordance with their deeds, that He called Abraham, and revealed His will to Moses, etc. Other doctrines are announced in other portions of our Bible. The Talmud discusses the question: What makes one a Jew? Hillel advised the Roman who desired to embrace Judaism to follow the Golden Rule: "What is hateful unto thee, do not to thy fellowman." Others declared that a Jew is he who abjures idolatry, and—more positively—one who professes the Unity of God. The opinion was general that under the hazard of persecution all commandments may be temporarily broken with the exception of the prohibition of incest, idolatry and murder. These credal elements were embodied in the ritual of the synagogue where at first the Decalogue (Exodus XX:2-17) and later the Sh'ma (Deuteronomy VI:4-9; XI:13-21; Numbers XV:37-41) came to hold the central place.

The Maimonidan Creed — With the growth of systematic thinking, in consequence of the sectarian division in Judaism, a well defined creed proved to be a necessity. This was first essayed by Maimonides in 1158. His creed of thirteen articles affirms the (1) Existence, (2) Unity, (3) Spiritual Nature and (4) Eternity of God; and declares that (5) He alone is to receive the worship of men; (6) He revealed Himself to the prophets; (7) Moses ranks supreme as prophet; (8) The Torah is eternal; i. e., no other revelation can displace it; and that God's (9) Omniscience, (10) Providence, and (11) Retribution

control the affairs of men. The creed further holds out the hope that (12) the Messiah will come, and that (13) the dead will resurrect. Embodied in the Ashkenazic ritual, and formulated in the popular hymn "Yigdal," the Maimonidan Creed practically forms the basis of Orthodoxy.

The Beliefs of Reform Judaism — Numerous reformulations of the Maimonidan creed have been made. Of special significance is the revision to which it was subjected in consequence of the rise of Reform Judaism. This modernist movement continues the historical traditions of Israel by placing the doctrine of ethical monotheism in the center of its religious life. But in the spirit of the modern sciences, it views the revelation of God's will as not limited to the past. Not at Sinai alone, but through all times and in all places His truth steadily manifests itself. The Bible, therefore, cannot be viewed as the final word of God. It is rather one significant expression of man's aspiration Godward. In its spirit men must reverently toil towards the fuller religious life that yet is to flower forth. The doctrine of the resurrection of the body has been replaced by that of the immortality of the soul. And instead of looking forward to the advent of a personal Messiah, Reform Jewry looks to the dawn of the Messianic era of universal justice and good will among all men. To hasten this glorious day is indeed the object of all Jewish hopes and prayers. To cooperate with all godly men in the establishment of God's

kingdom on earth is the sacred mission of all Jews.

Judaism is still the song of faith and of hope that rises from the heart of Israel to gladden and to bless humanity with its prophetic message of a better present and of a nobler tomorrow, to be ushered in by the ultimate triumph of right and of truth.

JEWISH RELIGIOUS LIFE

Judaism is far more than a creed. It comprises the whole of Jewish living and thinking. For the Orthodox Jew, Judaism presents a divinely ordained system of commandments regulating, in all details, his beliefs, his personal conduct, his diet, his business and social relations. The Reform Jew is no less anxious to make the eternal truths of Judaism so vital in his own mind and in the mind of his children that in all trials and temptations the light of God may lead him in the path of rectitude. All conscientious Jews strive to have religion run through the whole fabric of their life and not limit itself only to the surface of things.

The belief in the Unity and Holiness of God presents to the Jew a pattern of moral life. "As God is holy, so be ye holy" runs the Jewish ethical ideal; "As He is merciful, so be ye merciful." Duty to one's fellowman constitutes part of one's duty to God. God is worshipped through prayer and meditation, through the observance of holy days and

seasons. But He must be served also through doing His work of justice and of loving kindness. In answer to the question: "Who shall ascend the hill of the Lord?" (i. e., who may be deemed worthy of standing in God's presence?), the Psalmist responds: "He that hath clean hands and a pure heart, who hath not inclined his soul to falsehood nor sworn deceitfully." Man must practice justice, kindness and truth in his dealing with his fellowmen. "Justice, justice shalt thou pursue," and "Thou shalt love thy neighbor as thyself"—are the ethical demands of Judaism. The sacredness of life, respect for the person of one's neighbor, purity in personal thought and conduct—these are the prime elements in the religious program of Judaism.

This union of religion and morality is the supreme glory of Judaism. It does not set itself up as a religion of the parlor, of the Sabbath day only, and of the Temple, but as an everyday faith, regulating the life of the kitchen and dining room, of shop and factory. "In all thy ways know thou Him"—has been declared by an ancient teacher as the short "parasha," or scriptural selection, which summarizes the whole of religion. Judaism is a religion emphasizing God-consciousness in personal life, in the home and in society. The individual is linked to the nation. Religion sanctifies both and holds them together. Man does not realize his duty as man until he identifies his life and happiness with the life and happiness of his fellowmen.

Through personal and social endeavors, the Jew must strive to sanctify God's name before the world.

JEWISH EDUCATION

Judaism addresses itself to human reason, and draws its life from knowledge. Founded upon enlightened faith rather than upon blind credulity, it ever has been a teaching religion. Its watchword, the Sh'ma, follows up the declaration of the unity of God and of man's duty to love God with the command: "And these words which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children." To take to heart the principles of Judaism and to transmit them to the children constitute the chief obligations of every Jew.

That our people have measured up to this high standard is a well known fact. Every synagogue has been not only a house of prayer but also a *Bes Hammidrosh*—"house of study." Every divine service aims at teaching the worshipper. Hence, reading from the Torah and the Prophets, from the Psalms and even from the Mishnah; hence, also, the sermon as a part of the service. Every orthodox synagogue fosters a Talmud Torah and when possible also a *Yeshivoh* where instruction is given to Jewish children in the sacred literature of our people. To maintain these has been considered a high privilege and duty. In many cities through-

out the land, the Jewish Charities maintain Talmud Torahs, in the belief that it is just as necessary to supply the children of the poor with religious education as it is to supply them with food and shelter. To build up the heart and mind of the child is indeed fully as important as it is to fill their stomachs. The old law declared that the study of the Torah outweighs all other duties of religion (*Talmud Torah K'neged Kulom*). Mindful of this fact, Jewish parents make the greatest sacrifices in order to give their children a religious education. Fathers and mothers, who hardly know where to look for their daily bread, engage teachers to instruct their children. To raise children in ignorance is considered a disgrace and a misfortune.

The whole history of our people presents one long struggle against ignorance within as well as without the Jewish household. The old, old saying: "The ignorant person cannot be truly pious," may be regarded as the key to the Jewish soul. Considering knowledge as an integral part of religion, our people attained a place of distinction in the world of religious endeavor. Attached to knowledge, Israel secured immortality.

What shall we teach our children? As our fathers before us, so we today (Orthodox and Reform Jews alike) answer: Torah. We must impart to our children the religious truths that have been the glory of our people and the light of the world. We must prepare our children for intelligent participation in

Jewish life through the study of our sacred literature, our history and our ethical ideals.

Even the non-Jewish world cannot afford to ignore the history of ancient Israel. A certain familiarity with it is as necessary as with the history of Greece and Rome. Just as politics, art, architecture, philosophy and science have their roots in the culture of these classic nations, so the moral and the spiritual ideals of more than half of the civilized world have their origin in Judea. The world must know the culture of a people that has fought bravely on every battlefield of thought for the liberation of humanity from the shackles of hatred, error and superstition. Every college of consequence in this country, as in Europe, maintains a department for the study of the history and literature of ancient Israel. Many of the prominent seats of learning, like Harvard, Yale, Columbia, Princeton, Chicago University and Northwestern, Pennsylvania and Johns Hopkins and others, have numbers of professors who devote themselves exclusively to teaching Hebrew and Bible and in some instances even Talmud. These courses are offered mostly by Christian scholars to Christian students.

The Torah is our heritage, which we neglect at our peril. However great the wealth we may bequeath unto our children, we leave them poor in spirit if we do not implant in their hearts the ideals of life which Judaism teaches.

The study of the Torah does not end with Hebrew and history. Jewish religious edu-

cation must go much further. Besides informing the children's minds it must cultivate their hearts and awaken in them loyalty to and love for the Jewish spirit. There are many people who know our sacred language and our literature but remain alien to the Jewish soul. In our children, we must foster affection for Judaism and for its ideals of life. Nothing in the world binds human hearts more strongly than love. Wherever it appears, it begets the heroic qualities of devotion and the spirit of sacrifice.

Such training helps to form the child's character. It lays in the hearts of the young the foundations of useful citizenship, of obedience to authority, and of respect for self and for others. It awakens in them sympathy for others, and makes them responsive to the call of duty and of conscience. It further upholds before them, specifically Jewish religious ideals which must prove helpful to them throughout their days. The seeds that are sown in youthful hearts and minds, yield rich harvests in later life. As the sun draws out the colors of the rose, so religious education gives color to the child's budding person.

Much of character-building is accomplished by the parents, with whom the Jewish religious education of the children truly begins. They can raise it as a pagan or as a religious being. If they are sincere in their Jewishness, their children also will grow to be sincere Jews.

But the parents need the aid of the teachers.

The home is strengthened by the synagogue and the religious school, even as the synagogue and religious school are supported by the home. The teachers and parents, the home and the synagogue, share the responsibility of solving the burning problem of the Jewish education of our youth.

THE SYNAGOGUE— THE HEART OF JEWRY

It would be hard to overestimate the full significance of the Synagogue in the life of our people. Coming into existence in the dark days of the Babylonian exile, when Israel hovered between life and death, the Synagogue proclaimed its cheering message: "Our hope is not yet lost." Emphasizing the life of the spirit, of faith in God's power and in the triumph of His cause of right and of truth, it reanimated the dry bones of the house of Israel. Devoting itself to the task of education, it proved to be the salvation of the Jewish people. Its importance as a house of prayer (*Bes Tefilah*) and of instruction (*Bes Hammidrosch*) grew steadily until it overshadowed the grandeur of the second Temple. In course of time, when that Temple fell and its sacrificial worship ceased, when Israel's land was destroyed and its political life crushed, the Synagogue appeared as Israel's new fatherland and spiritual home. The voice of Jacob was heard in it announc-

ing again and again: "Our hope is not yet lost." It thus became the heart of Jewry, the center of its life.

As a *Mikdosh M'at* (a miniature sanctuary), it had advantages over the Temple of Jerusalem. It was not bound to one particular spot, nor did it require an elaborate service of priests and Levites. Wherever ten Jews settled, they could establish a house of prayer. Like the Tabernacle of the days of Moses, so the democratic synagogue has been a moveable center of light. By its means, the ideals of Judaism have been transplanted easily to far distant lands. The early Christians were not slow to recognize its merits, and modeled the Church after it, taking over its methods of government and fine spirit of brotherhood. The Mohammedan Mosque, too, was shaped after the pattern of the Synagogue. It grew to be the source of the religious life of the major part of humanity.

For more than nineteen hundred years, it has been the rallying point and unifying center of the Jewish people (*Bes Hakkneses*). To this day, Jews, finding themselves in a strange community, know that at the synagogue they will meet brothers. During the war, hostilities ceased at the synagogue door. When the armistice was declared, Jewish soldiers in more than twenty different national uniforms were seen at the Great Synagogue at Paris. At all times, the synagogue has stood for the spiritual unity of Israel and that unity has given us strength. Victims of the

passions, the fanaticisms and the ignorance of a hostile world, the Jews have found their only haven of refuge in the synagogue. It ever has appeared to them as a fountain-spring of living waters in the midst of a dry and weary land. There they have quenched their thirst and have gathered new courage for their struggle in behalf of liberty of conscience. By its aid they have risen above the floods of destruction to the exalted heights of the spirit and continued as priests of the God of Truth.

The synagogue also has been the center of Jewish philanthropic endeavor. The spirit of religion, cultivated in it, has kept the spirit of charity alive in the hearts of our people. Judaism ever has emphasized the truth that our duty towards the friendless, helpless, poor, towards the sick, the fatherless and aged is part of our larger duty towards God. The synagogue thus has nourished the roots of the Jewish tree of philanthropy. If the Jewish charities of our land raise millions for the support of our numerous local institutions and if millions have been raised for our war-sufferers across the sea, it is due to the fact that the relief of the needy and the suffering ever is held out by the synagogue as a sacred duty that we owe to God.

But above all, it is as a home of prayer that the synagogue has drawn the hearts of our people and merited the praise of the poet: "How lovely are Thy dwellings, O Lord of Hosts." It ever has been the refuge of the broken-hearted and the tower of

strength for the weak and the despondent. Its altar fires have hallowed our joys and consecrated our powers. Through its sacred services, the synagogue has offered to all classes of people continuous replenishment of their moral and spiritual energies. Its light has shone into their hearts, radiated cheer, hope and courage, and has kept ever open the secret currents of joy in their souls.

THE JEWISH HOME*

BY JACOB Z. LAUTERBACH

The Jewish Home is, like the Synagogue, a place where Judaism is preserved and kept alive, developed and handed down from generation to generation. It is indeed a sort of a temple for religious service and devotion. It is the most efficient religious school where theoretical instruction is combined with practical illustrations.

Like the Synagogue, so the home has special symbols, indicating its functions, and ceremonial objects used in connection with the performance of special rituals. Just as the Synagogue has the ark with the Torah scrolls in it, the home has, or should have, its bookcase with the Jewish Bible, the prayerbook, the book of private devotions and other books of Jewish interest. Just as the Synagogue has its Menorah or seven branched candelabrum, the home has its candlesticks or Sabbath lamp and the eight branched Chanukah lamp, not to mention the Kiddush cup and the spice box and similar objects, like Barches covers and Seder tray. Just as the Synagogue is marked on the out-

*From a chapter of a work, in preparation by the author, which he kindly placed in the hands of the editor, to utilize the material in accordance with the plan of the Manual.—Editor.

side by the symbolic sign of the so-called "Shield of David," or by some Biblical verses inscribed over its entrance, the Orthodox Jewish home is marked as such by the *Mezuzah* on the right side of the front door.

Home Ceremonies — Mezuzah — What is the Mezuzah? It is a piece of parchment on which are written the first two sections of the *Sh'ma*, i. e., the biblical verses from Deuteronomy VI:4-9 and XI:13-20. This parchment is rolled together, encased in a small wooden box or in a glass container and attached to the right hand doorpost of the main entrance of every Jewish home.

This Custom is based upon the Biblical commandment: "And thou shalt write them (The Divine Laws) upon the doorposts of thy house and upon thy gates (Deuteronomy VI:9 and XI:20). The earliest teachers of Judaism interpreted it to mean that these two sections of the *Sh'ma*, which contain the fundamental principles of Judaism, viz., the belief in one God, the duty to love God and obey His commandments, as well as the doctrine of Divine retribution, should be actually written on the doorpost.

The Purpose of the Mezuzah is to serve as a reminder of the religious teachings and to impress upon our minds the law of God, even as the duty to teach them diligently to our children is to serve the purpose of ever recalling and perpetuating these teachings of our religion.

The *Mezuzah* thus reminds us of God's watchfulness in a two-fold sense, i. e., that God's providence watches over us to protect us wherever we may be, and also that God watches and sees our actions and our conduct

wherever we may be, at home or abroad, in public or in private. When the Orthodox Jew, on leaving or entering his home, places his hand upon the *Mezuzah* and paraphrases the words of Psalm CXXI:8 "May God guard my going out and my coming in," he reawakens his trust in God and reminds himself that God sees his actions. This spurs him to such conduct as is pleasing to God. It is for this reason that the *Mezuzah* must be visible and not put up too high, where it would not be seen and hence could not serve as a reminder. It must be within the reach of a man's hand, indicating in a symbolic way that the religious principles are not beyond our reach, that we all can attain to this ideal religious life if we make a serious effort to reach it.

Home Ceremonies of Every Day — Since, for the religious life, the Jewish day is considered as following the night, we shall, in treating the ceremonies connected with each day, consider first the ceremonies observed in the evening or at night time.

For the evenings of week days, there are no special ceremonies. Only the night prayer is recited before going to bed. It consists of the *Sh'ma* followed by a simple petition. (To this, in the course of time, were made some additions, so that now we have a whole ritual for this evening prayer.)

Ceremonies in the Morning — *Tzitzis* (Fringes) — In the morning of every day there are especially two ceremonies which are still observed by Orthodox Jews, namely the *Tzitzis* and the *T'filin*. The origin of the law of *Tzitzis* is biblical. According to

Numbers XV:37-40, the importance of the Tzitzis consisted in the blue thread which was to serve as a reminder to do all the commandments of the Lord. This is explained by the Rabbis in the Talmud as follows: "The blue thread resembles in color the sky, and the sky is the suggestion of the heavenly throne of glory." In the course of time, however, the Rabbis began to object to the use of the blue thread in connection with Tzitzis. Most likely they wished to avoid the anthropomorphic idea of the throne of glory being of a blue color. The result was that the blue thread was entirely discarded. Without the blue thread the original purpose of the ceremony could no longer be achieved. But the Rabbis retained this ceremony, explaining it to be a reminder of the laws of God in another manner, not merely by the blue color.

Tallis (Fringed Shawl) — One is obliged to wear Tzitzis only if he wears a four cornered garment, and since we no longer wear such garments we are, according to the *Shulchan Aruch*, free from the obligation to have Tzitzis on our garments. It is, however, customary to use the prayer shawl (*Tallis*), which has four corners, with Tzitzis attached to it, at least during the morning prayer. While the wearing of the *Tallis* is limited to the Synagogue, a *Tallis Koton* (small *Tallis*), or *Arba Kanfos* (four corners) with Tzitzis, is at all times worn under the garments. It is rectangular in form, with a sufficiently

large opening in the middle to allow the head to pass through.

T'filin — The next ceremony the Orthodox Jew observes every week day morning is the laying of T'filin. The T'filin contain four sections of the Pentateuch, viz., Exodus XIII:1-10; Exodus XIII:11-16; and the *Sh'ma*, viz., Deuteronomy VI:4-9 and Deuteronomy XI:13-21. These four sections were selected because they teach the unity of God, the doctrine of reward and punishment, and also remind us of the going out of Egypt. The purpose of laying the T'filin, containing these sections, on the head and on the left arm, opposite the heart, is to teach us that we must submit our actions, desires and thoughts to the laws of God. The prayer recited before laying the T'filin also expresses the same idea that we are to devote our physical strength and mental energies to the service of God.

The *T'filin* for the hand is put on first and then the *T'filin* for the head. This is to suggest the lesson that conduct comes before theory. The purpose of the *T'filin*, like that of the *Mezuzah*, is to serve as a sign and a reminder of the laws of God. Hence they are to be worn on week days only, but not on Sabbath or holy days, since the latter are in themselves reminders of the Jewish religious life.

Women need not, but may lay *T'filin*. He who studies the Torah is free from the duty of laying *T'filin*. But the *Shulchan Aruch* recommends that while reciting the *Sh'ma* in the morning one should have the *T'filin* on.

Ceremonies of the Sabbath — The Jewish Sabbath is not puritanic in character: it is not a gloomy nor a sad day. It is rather a day of joy and pleasure and all the restrictions imposed upon us during this day, e. g., refraining from work and travel, are intended to increase our joys and our pleasure on this sacred day. It is a religious duty to have pleasure and delight on this day. This is especially expressed by the prophet in saying: "If thou turn away thy foot because of the Sabbath from pursuing thy business on My holy day and call the Sabbath a delight and the Holy of the Lord honorable. And shalt honor it by not doing thy wonted ways. Not pursuing thy business, nor speaking thereof; then shalt thou delight thyself in the Lord." (Isaiah LVIII:13-14). The same idea is repeatedly stated in the Talmud.

The Sabbath is called "Princess Sabbath" or "Queen Sabbath" and the Jews are very eager to welcome her on her weekly visits. On the day of her arrival the whole house is cleaned and decorated in her honor. A pleasurable excitement prevails in the home. Everyone in the household delights in doing part of the work in preparing to welcome her. The house assumes a festive aspect and all members of the family are dressed up and attired in their best in honor of this holy visitor.

Three chief ceremonies mark the reception of the "Princess Sabbath." The table is set in her honor, and on the table, covered with a clean white tablecloth, are placed the following objects:

The Sabbath Lamp, Candelabrum or

Candlesticks — Lighting of the candles in honor of the Sabbath is one of the most striking ceremonies in connection with the Sabbath observance. This custom is very old. The purpose of the lighting of the candles is to make the home cheerful and bright. The Rabbis lay special emphasis on the observance of this ceremony because there were some sects among the Jews who would interpret the law in Exodus XXXV:3: "Ye shall kindle no fire throughout your habitations upon the Sabbath Day," to mean that no light should be used on the Sabbath Day, even if it had been prepared before the entrance of the Sabbath. Consequently, they spent the Sabbath in darkness and in gloom. It was as a protest against the ideas of these sects that the Rabbis insisted upon the ceremony of having lights. They held that we must interpret the law in the light of reason and follow its spirit and not its letter. They said: "The Sabbath is given to you but you are not given to the Sabbath." (Jesus merely quoted this rabbinic dictum when he said: "The Sabbath was made for man and not man for the Sabbath.") And since the Sabbath is given to us as a day of joy and as a delight, it should be made cheerful and bright. The performance of this duty naturally falls to the mistress of the house. The number of the lights is not fixed but generally two candles are lit. Possibly this number was instituted for the smallest family, consisting of husband and wife.

In addition to the two candlesticks, there

are placed on the table two loaves of twisted bread, commonly called *Barches*, or, in some countries, *Hалlos*. The requirement to have two loaves on Friday evening is mentioned in the Talmud and is explained on the ground that when the Israelites lived on the manna in the wilderness they used to gather in on Friday a double portion (Exodus XVI:22). The loaves are to remind us of the manna and of the lesson that God is providing for us our food just as he provided the manna for our forefathers. We are told that when the manna came down there was first a layer of dew spread on the ground, then came the manna, and then again came the layer of dew which covered it on top, so that the manna was between two white layers of dew. Hence the bread, which is to remind us of the manna, also is wrapped up in two white covers. Under it is the white tablecloth and covering it on top is the special *Barches* cover.

There are two other ceremonies observed; namely, when coming home on Friday night, the husband, full of admiration for his wife who lends worth to his home, sings her praises by reciting the thirty-first chapter of Proverbs: "A woman of valor, who can find," etc. He blesses her and then blesses his children and then proceeds to perform the ceremony of the Kiddush.

Kiddush means "sanctification" and is a home service instituted for the purpose of ushering in the Sabbath and proclaiming its holiness. It implies that the Jewish home is a temple of religion and the table in it is an

altar, on which we offer to God the offerings most acceptable to Him; i. e. our thanksgivings and praises. The father, or the head of the family, is the officiating priest who conducts this religious service and leads the members of the family in the recitation of the prayers and benediction. The Kiddush is a family service and for this reason it is recited only in the place and at the table where the family partakes of its meal. It is recited over a cup of wine or grape juice. But in the absence of wine it may be recited also over the bread.

The service consists of two benedictions. The one is over the wine or the bread respectively. The other expresses thanks to God for having chosen us from among all the nations, sanctified us by His commandments and favored us by giving us the beautiful gift of a day of joy and rest. The whole family then drinks of the cup of wine. This is a symbolic indication that they all share in whatever the cup of life offers to them. They also partake of the bread of the loaf over which the benediction, *hammotzie*, has been recited, thus intensifying the sentiments of love between the members of the family. For partaking of the same food and eating and drinking together always was considered a means of strengthening the feelings of friendship between people.

The whole family then proceeds with the meal, which is partaken of with a sense of gratitude and as if it were a sacrificial meal. After the meal is over, it is customary to read

the weekly portion of the Law. A spirit of holiness pervades the home and everyone feels exalted and sanctified. For the Sabbath thus observed adds holiness and spirituality to Israel and it is, indeed, as if an additional soul had been given to the Jew on that day.

Outgoing of the Sabbath — Just as the Sabbath is distinguished at its coming in by a special ritual, so it is also marked at its going out by peculiar ceremonies. Just as the woman assists with the ushering in of the Sabbath, so there is a ceremony for her at the going out of the Sabbath. At twilight time, before she lights the candles, which form part of the *Havdolo* ceremony, the woman bids farewell to the Sabbath by reciting this prayer in the vernacular: "God of Abraham, Isaac, and Jacob, the holy Sabbath is going away, the week is coming. May it be a week of health, prosperity and goodness."

Havdolo — The main service, however, is performed by the head of the family. It is called by the general name *Havdolo*, which means "distinction," "separation." Like the Kiddush, so the *Havdolo* is a very old ceremony, ascribed to the men of the so-called Great Synagogue. *Havdolo* marks the close of the Sabbath Day by declaring it to be distinctly separate from the following days of the week, just as the Kiddush consecrates the day, and distinguishes it from the preceding week days. The *Havdolo* service consists of four benedictions accom-

panied by special ceremonies, each of which teaches a wholesome lesson.

The first benediction is recited over a cup of wine. The second benediction is recited over the spices, *B'somim*. This feature of reciting the benediction over the spices is a relic of the time when the Havdolo ceremony was performed in connection with the evening meal. In ancient times, it was the custom to bring in after the meal, a little incense on a plate of glowing coals. This was called *Mugmor*. Saturday night this was even more appreciated because of the absence of this pleasure during the day, as live coals could not be obtained during the day. Since the Havdolo was performed at the meal, they recited also the blessings over the spices, brought in at the end of the meal. While this custom of having the incense brought in after the meal was dropped in the course of time, the ceremony of having spices on Saturday night was retained because it was considered the only occasion on which we can thank God for those pleasures that are not material, like the aroma of spices.

The third benediction is said over the light, thanking God for having created fire and light. The reason why this benediction is also recited at this meal is because during the day they were prohibited to make fire and could not enjoy it. Hence they appreciated the fact that they now could enjoy again the blessings of light and fire. They thanked God for having created fire and

taught man how to use it. And since, after the Sabbath, the work-a-day life began once more, when heat, light, and fire are indispensable, it was considered the proper time to thank God for such gifts as light and power and heat. Another reason why we thank God for light at the beginning of the week is that, according to legend, the use of artificial light and fire was revealed to the first man, Adam, on Sabbath night.

Details of the Ceremony — One detail connected with the Havdolo ceremony is the peculiar practice of looking at the hands or at the finger nails. This feature of the ceremony is explained on the ground that it is an illustration of the usefulness of light. Another very reasonable explanation is given to it: that the looking at our hands, whether they are clean, is, to suggest to us that we must always try to be "clean of hands" in the moral sense. This lesson was especially appropriate at the beginning of the week, when we start our work and our business again.

As to whether or not the family should partake of the cup of wine of Havdolo, the authorities differ. But it is customary for the family not to partake of the wine of the Havdolo.

The last feature of the Havdolo ceremony is the benediction which has given to the ceremony its name, Havdolo, which means "distinction." In this benediction, God is thanked for having distinguished Israel from other peoples, just as He has distinguished the Sabbath from the week days, the light from the darkness, the holy from the profane. This benediction expresses the belief that we are distinguished from other people by the light of our religion, by the life of

holiness and purity, which, according to the teachings of our religion we should lead, and by the holy day, our historical Sabbath, which we must try to keep as our spiritual heritage. It sounds our resolution to be loyal to our faith and reaffirms our determination to preserve our Jewish identity and our unity with all our brethren in faith all over the world.

REFORM JUDAISM AND CEREMONIALS

Many of these ceremonies have retained their charm for Reform as well as for Orthodox Jews. Outstanding Reform leaders have stressed the importance of bringing the Jewish religious spirit into the home through prayers at rising and at retiring, through grace at meals, and through kindling lights and reciting the Kiddush on Sabbaths and on holy days. To bring the religious spirit into the home, the Central Conference of American Rabbis has published a book of meditation and prayers for the individual and the home; it has provided appropriate prayers for each special occasion in the first volume of the Union Prayer Book, and has issued the Union Haggadah for the Seder Service.

THE JEWISH HOLY DAYS

Religion, aiming at the consecration of life, depends not only on beliefs and doctrines but also on attractive forms and well-regulated institutions. Among the most potent institutions in the spiritual upbringing of man are the days set aside for reflection on things divine, upon which, through prayer, music, and instruction, the heart and mind of man are lifted unto God, Who is the embodiment of the highest moral ideas.

Sabbath — One of these festivals of the soul, which has become a permanent institution in the life of progressive humanity, is the Sabbath. It dates from the very beginning of our history and its entire course of development has been replete with blessings for man. The Sabbath has been viewed as a sign of the covenant between God and the children of Israel. It is the expression of man's higher life based on the undying conviction that between man and God there exists a common bond. As such, the Sabbath is one of Israel's greatest contributions to human civilization.

Two reasons are given in the Bible for the observance of the day; the fourth commandment, as recorded in Exodus XX:8-11, reads: ". . . but the seventh day is a Sabbath of the Lord, Thy God, for in six days the

Lord made heaven and earth, the sea and all that in them is, and rested on the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." (This is also the explanation of Genesis II:1-3 and of Exodus XXXI:12-17.) According to this view, even as God, upon the completion of the creative week, proclaimed a Sabbath, so must man at the consummation of a week's work celebrate before the Lord. The same commandment, as recorded in Deuteronomy V:12-15, assigns another reason for this day of rest: "Observe the Sabbath day to keep it holy as the Lord, Thy God, command thee . . . and thou shalt remember that thou wast a servant in the Land of Egypt and the Lord, Thy God, brought thee out thence by a mighty hand and by an outstretched arm. Therefore, the Lord, Thy God, commanded thee to keep the Sabbath day."

Different though these reasons for keeping the Sabbath may be, they both express the common idea that the Sabbath is the sign of the Covenant between God and Israel. It is meant to be more than a day of relaxation. It comes to man as the crowning day of the week, reminding him of his duty to work the six days of the week faithfully and cheerfully that he may find happiness in the perfection of his creative work. On the Sabbath, man must be free from the Egyptian bondage which fetters body and mind that he may rejoice in the gift of liberty, that moral quality which links man to his Maker. Let him enjoy the blessings of religion, of love, and of

friendship. Thus the Sabbath lifts the weight of care from the soul, instills new courage into the drooping heart, and holds aloft the banner of human dignity. Indeed, the Sabbath has brought light and joy and has added holiness unto Israel. Though hedged in with many injunctions and prohibitions, the Sabbath has never lost for the Jew its high humanitarian ideals. It ever has been for him a day of rest for the recuperation of the body and for the restoration of the cheerfulness of his heart. The Jew has interpreted the new life and the freedom ushered in by the Sabbath as the gift of the *N'shomo Y'sero* (an additional soul) which entered his body on Friday night and stayed till the close of the sacred day. There was good ground for this belief. The humblest Jewish home was turned into a miniature sanctuary on the Sabbath. Song and light filled each corner. The care-worn faces of the peddler and the laborer were brightened and joy twinkled again in the downcast eye. Not even the slightest sign of mourning was allowed on that day. Sighing and weeping departed when Queen Sabbath arrived with her celestial benedictions. (For the ceremonies of the Sabbath, see special article.) — S. S. C.

Special Sabbaths — A number of Sabbaths of the Jewish year are of special prominence. Three of them are known by their prophetic lessons (*Haphtorahs*):

Sabbath-Shuvoh "Return" is the Sabbath between New Year and the Day of Atonement, the portion being: Hosea XIV:2-10.

Sabbath-Hazon "The Vision", is the Sabbath before *Tisho Be-Av*, the portion being Isaiah I:1-27.

Sabbath-Nahmu "Comfort", is the Sabbath after this Fast, the portion being Isaiah XL:1-26.

Four other Sabbaths have the following reasons: During Temple times a poll tax of half a shekel was paid by every full-grown Israelite on the first day of the eleventh month (Adar). To remind men of their duty, this passage, known as *Sh'kolim* (Exodus XIII: 11-16) was read on the Sabbath preceding or coinciding with the first of Adar.

Zochor "Remember, what Amalek did unto thee" etc. (Deuteronomy XXV:17-19) was read on the Sabbath before Purim, assuming that Haman was an Amalekite.

On the Sabbath after Purim, the proper steps to become levitically clean had to be taken, as preparation for the eating of the Pascal Lamb, hence the law about the ashes of the red heifer *Poroh*, Numbers Chapter XIX, was read.

And, finally, on the Sabbath before or coinciding with the New Moon of Nisan, the "portion about the month" (Exodus XII:1-20) was read, *Hodesh*, as special consecration of the month of Nisan, so outstanding in the history of Israel.

Shabbos Haggadol "Great Sabbath" precedes Passover. It derives its name from the importance of the approaching festival and from the further fact that the Haphtorah for the day is the closing section of Malachi, containing the Messianic promise: "Behold, I will send you Elijah the prophet before the coming of the Great and terrible day of the Lord."

DATE AND MEANING OF FESTIVALS

The festivals of the Jewish year form two groups, the *Yomim Noroim* or Days of Awe: Rosh Hashonoh and Yom Kippur, and the *Sholosh Regolim* or Pilgrimage Festivals: Pesach, Shovuos, and Sukkos. On these three festivals all males were required, in Biblical times, to make pilgrimages to the Temple at Jerusalem.

Yomim Noroim (Days of Awe) — Rosh Hashonoh (New Year), the most solemn day next to Yom Kippur, is based principally on Leviticus XXIII:24: "In the seventh month, in the first day of the month shall be a solemn rest unto you, a memorial proclaimed with the blast of horns, a holy convocation." The passage in Psalms LXXXI:5 referring to the solemn feast which is held on New Moon Day when the Shofar is sounded, as a day of "judgment," is taken to indicate the character of Rosh Hashonoh.

Shofar — The blowing of the Shofar, the ram's horn, during the morning service, symbolizes the call to every Jewish soul to awake from its lethargy and be alert in the performance of religious duties.

Leshonoh Tovoh Tikosev is the Hebrew New Year's greeting, which means: "May you be inscribed (in the Book of Life) for a good year." It is customary to serve grapes, other fruits, and honey at the meals, in order to anticipate a good and sweet year. Another rite which, however, has been discarded by Reform Jews, is the *Tashlik*, the Hebrew

word for "Thou wilt cast all their sins into the depths of the sea" (Micah VII:18-20), in illustration of which passage it is customary to congregate near a running stream on the afternoon of New Year's Day, when penitential prayers are offered. — M. F.

Yom Kippur, Day of Atonement — The Day of Atonement marks the climax of the penitential period of the "Ten Days of Penitence" that begins with New Year's Day. It occurs on the tenth day of the seventh month (Tishri). The service in the synagogue opens in the evening with the *Kol Nidre*.

Kol Nidre — The Kol Nidre is written in the Aramic dialect that was in use in the Babylonian Jewish academies, and constitutes a formula of absolution of vows. Originally it sought the annulment of the unfulfilled vows that were made in the course of the past year. Upon its first appearance, a little over a thousand years ago, the Gaonim (Heads of the Babylonian Academies) opposed it as unworthy of a place in the Jewish service. Accordingly, several rituals refused to accept the Kol Nidre. Despite these protests of leading Jewish scholars, it became customary to commence the *Erev Yom Kippur* service with Kol Nidre. These protests were prompted by the grave concern for the welfare of the Jewish people. Unscrupulous men used this formula of absolution as a means of escaping the fulfillment of their obligations. The Jewish enemies took advantage of these lapses of individual Jews

and accused all Jewish people as being unreliable and untrustworthy; and they pointed to the Kol Nidre as proof that the Jew does not intend to keep his oaths. They succeeded in having legislators of many lands administer a special oath to Jews (*More Judaico*), which was abolished in European countries only in comparatively recent times. In consideration of these facts, the Reform rabbis, in conference at Brunswick, in 1844, unanimously resolved that this formula is not essential to Jewish worship and that for the good of Judaism it should be abolished. Reform synagogues, therefore, while retaining the glorious music of the Kol Nidre, replace the Aramaic text with a hymn, expressive of the spirit of Yom Kippur.

The original purpose of the Kol Nidre, it must be observed, was never that of absolving man from obligations towards his fellowman, but rather to absolve him from rash promises that affected his own conscience in his relation to God. The sentiment was in harmony with the teaching of the rabbis that sins committed against God may be atoned through prayer and repentance on Yom Kippur, but not sins committed against one's fellowman, which can be removed only after the offended person has been duly appeased. Thus the Kol Nidre seeks to free man from the burden of a guilty conscience by annulling on the holiest day of the year, in the presence of God, any personal vow or oath that he may make thoughtlessly. The Kol Nidre is followed by the verse from Numbers XV:26:

"May forgiveness be granted unto all the congregation of Israel and to the stranger that sojourneth among them, for all the people have sinned unwittingly."

Nature of the Day — The devotions of the day continue from morning until evening. Yom Kippur is observed by all loyal Jews, whether Reform or Orthodox, through total abstinence from business occupations, as well as from all food, drink, and carnal pleasure. The stirring prayers, confessions, and traditional chants for the day seek to awaken the human soul from its lethargy and to arouse it to reconciliation with man and with God. The Torah lesson of the morning deals with the ordinance of the day (Leviticus XVI), and that of the afternoon with the list of forbidden marriages (Leviticus XVIII), stressing the high standard of chastity that is to prevail in the Jewish home. The prophetic lesson for the morning, taken from Isaiah LVII:14-18, centers the attention of the worshippers on the deep ethical and spiritual character of the past. In the afternoon, the parable of Jonah is read to bring home to the Jews the consciousness of God's omnipresence and of the bounty of His mercy, which recognizes no barriers between men or between nations.

The day refreshes in the Jewish mind the ideals for which Israel has lived and struggled for thousands of years amid all odds and perils. The earnest thinking accompanied by heart searching, induced by the devotions

of the day, render it a truly blessed day of God in the life of the Jewish people. — S.S.C.

Hazkoras Neshomos, the Memorial Prayer, reunites us in spirit with those whom death has taken away from us. The pious Jew becomes forgetful of the flesh and its wants and, banishing all ignoble thoughts and ill-feeling, seeks to be occupied exclusively with things spiritual. The serious and solemn character impressed upon the day from the time of its institution has been preserved to the present day. So strong is its hold upon the Jewish conscience that no Jew, unless he has cut himself entirely loose from the synagogue, will fail to observe the Day of Atonement by resting from his daily pursuits and attending service in the synagogue.

The Sholosh Regolim or Pilgrimage Festivals — **Pesach, Passover**, is the festival celebrated in commemoration of Israel's liberation from Egypt. It is also called *Hag Ha-Matzos* (Festival of Unleavened Bread), because the Israelites were made to leave Egypt in such haste that they had to carry the dough which they had prepared with them and eat it before it had time to leaven. It lasted seven days, from the fifteenth to the twenty-second of Nisan, the first and the seventh day being "holy convocations" with abstention from hard labor and the offering of sacrifices.

The Seder is the home service on the first evening of the festival which, by those who keep the second day of the holidays, is repeated on the second night. The detailed regulations for this beautiful home ceremony

are given in the *Haggadah*, the special ritual setting forth the narrative of the Exodus. This ritual combines history and legend, narration and poetry, prayer and song in a delightful manner, thus making the Seder one of the most enjoyable and outstanding evenings in the Jewish home.

Hol Ha-Moed Pesach is the name for "the week days of the Passover," between the first and the last holy days of the Feast. They are considered as half-holidays.

Shovuos, Festival of Weeks—On the second day of the Passover, "on the morrow after the Sabbath," an *omer* (measure) of the first fruit (barley) was offered and the counting of the seven weeks begun. At the end of this period the Festival of Weeks or *Shovuos* was celebrated. It is therefore called Pentecost, meaning "the fiftieth" (day, after the omer offering). If the expression "after the Sabbath" is taken literally, as the Samaritans did, Pentecost would always fall on Sunday. The Rabbis maintained that "Sabbath" here means simply a day of rest and refers to the Passover Day, which always brings the Pentecost on the sixth of Sivan, and they construed the nineteenth chapter of Exodus so as to place the revelation on Mount Sinai on that day. Hence the agricultural festival attained a higher meaning. It became the day of the gift of our Law. This expresses beautifully the Jewish conception that external freedom, which was achieved with the deliverance from Egyptian bondage, is of little value if it is not accompanied by spiritual freedom,

which we attain through law. Modern Judaism has tried to add to the impressiveness of the festival by making it Confirmation Day.

Sukkos, Feast of Tabernacles or Booths, is the third pilgrimage festival and expresses the idea of gratitude. The celebration of the festival begins on the fifteenth day of the seventh month (Tishri) and lasted originally seven days. It was agricultural in origin which is evident from the name "Feast of Ingathering," from the ceremonies accompanying it, and from the season of its celebration. It was a Thanksgiving for the fruit harvest and also a general Thanksgiving for the bounty of nature. The outstanding features of the feast are the use of the *Lulov* in the morning service and the *Sukkoh*.

The *Lulov* is a palm branch with which three other species (Esrog, Willows of the Brooks, and Myrtle) are carried and waved in a particular manner in the synagogue. It is a harvest ceremony.

The *Sukkoh* or Booth was to be a structure especially built for the festival, thatched so as to be a protection against the sun, while allowing the stars to shine through it at night. It is supposed to commemorate the days of wandering in the desert of Sinai, when only booths or temporary shelters could be used.

Hol Ha-Moed Sukkos is the week-day season following the first day of Sukkos.

Hoshano Rabbah (the great Hoshano) the seventh day of the feast, assumed a

special and solemn character. It is the day on which the exclamation "Hoshano" (Save now!) is often repeated in the liturgy. During the service, every worshipper takes up a small bunch of willows, and all join the hymn: "*Kol mevasser, mevasser veomer*" (A voice brings news, brings news and says), expressing thus their Messianic hopes.

Shemini Atzeres is the eighth day of Sukkos, the word "Atzeres" meaning "day of assembly," then "the closing festival." In the German ritual a memorial service for the dead is added.

Simchas Torah, the rejoicing in the Law, is the second day of Shemini Atzeres, which falls on the twenty-third day of Tishri and closes the feast of Sukkos. In the synagogue, the reading from the book of Deuteronomy is completed and Genesis begun immediately. It is a day of rejoicing in the real sense of the word, especially for the children, and dancing was permitted in the synagogue at this festival.

Erev Yom Tov — All holidays begin on the eve preceding the day specified in the calendar.

Second Days Yom Tov — Orthodox Jews have been in the habit of observing one day in addition to the number of days fixed for each festival in the Bible (Leviticus XXIII). This custom developed on the following historical ground: When the appearance of the new moon had been observed, the news was signaled from mountain top to mountain top throughout Palestine. But it did not

reach the other countries until considerably later. And since all our holidays are fixed for certain days of the Jewish month, the Jews outside of Palestine kept two days of each Feast, not feeling sure whether the preceding month had twenty-nine or thirty days. In Palestine only one day is observed, with the exception of Rosh Hashonoh, which is doubled even in Palestine.

Semi-Holidays — Rosh Hodesh (New Moon Day) — The first of each month is observed by Orthodox Jews as a half-holiday. In the months that have thirty days, the thirtieth day is also kept as Rosh Hodesh. In such cases there are two days Rosh Hodesh.

Hanukkah, the Feast of Dedication, also called Feast of the Maccabees, is celebrated during eight days from the twenty-fifth of Kislev (chiefly as Festival of Lights). It was instituted by Judas Maccabeus in the year 165 B. C. E. as a memorial of the purification of the sanctuary because, three years earlier, Antichus Epiphanes had caused a pagan altar to be set up in the Temple of Jerusalem. Every evening lights are kindled in commemoration of those events. The daily increase in the number of lights teaches us to grow more progressive and enthusiastic in our religious life every day.

Purim, Feast of Esther, Feast of Lots, is celebrated annually on the fourteenth (and in Shushan, Persia, also on the fifteenth) of Adar, in commemoration of the deliverance of the Persian Jews from the plot of Haman to exterminate them, as recorded in the Book

of Esther. It is a day of merry-making and general alms-giving. In a leap year, the Feast of Esther and the Feast of Purim take place in the second Adar.

The Five Fasts — Besides the holidays and the semi-holidays, we find in the Bible a reference to certain other days. Four of the five fasts commemorate sad events in the downfall of the Jewish Commonwealth in the year 586 B. C. E.

Assoroh Beteves (tenth of Teves), when Nebuchadnezzar began the siege of Jerusalem.

Shivo Osor Be-Tammuz (seventeenth of Tammuz), when he entered the city through a breach, this being the day on which Titus also entered at the downfall of the last Commonwealth in the year 70 C. E.

Tisho Be-Av (Ninth of Av), commemorates the destruction of the first Temple by Nebuchadnezzar and of the last by the Romans. It was marked as the day of national gloom. In the synagogue, the Book of Lamentations is recited to a plaintive melody and, after the morning service, people usually visit the cemetery. In Jerusalem, people visit the Wall of Wailing, voicing on the historical ground their grief and pain over the Fall of Jerusalem. The "three weeks" between this and the last-mentioned Fast, and especially the last "nine days," are a period of mourning.

Tzom Gedaliah (Fast of Gedaliah) on the third of Tishri commemorates the assassination of the governor Gedaliah of the house of David; this event marked the climax in the disasters that befell the first Jewish Commonwealth.

The Fast of Esther is observed on the thirteenth of Adar, in commemoration of Esther's fast, as recorded in the Bible.

Minor Holidays — Omer Days — Lag B'Omer —

Though the bringing of the Omer ceased with the destruction of the Temple, the counting is still practised and the days between Passover and Pentecost are called the "Omer Days." The prevailing custom is to abstain from all joyous celebrations during the days of Omer, with the exception of the New Moon of Iyyar and of Lag B'omer, i. e., the thirty-third of the Omer Days. The reason most commonly given is that the plague which raged among the disciples of R. Akiba during the period of the Omer ceased on that day.

Hamishoh Osor Be-Shevat — In olden times when our ancestors were settled in Palestine, another day was joyously celebrated: Hamishoh osor be-Shevat (the fifteenth of Shevat), the Jewish Arbor Day or the New Year of the Trees. It is customary to eat on that day a great variety of fruits. In Palestine, school children use the day for planting many trees each year.

Yom Kippur Koton — The "Minor Day of Atonement" is observed on the day preceding each Rosh Hodesh or New Moon Day, the observance consisting of fasting and supplication but being much less rigorous than that of Yom Kippur with which it has the name in common. The custom is of recent origin. It appears to have been inaugurated in the sixteenth century by the Cabalist, *Moses Cordovero*. It is observed by the ultra-Orthodox.

The Three Fasts — In addition to the Yom Kippur Koton, some pious Jews observe three voluntary fasts after the festive seasons of Pesach and Sukkos. These fasts are observed on the Monday, Thursday, and Monday (i. e., days on which the Torah is read in the services) following the Rosh Hodesh of Iyyar and of Heshvan. — M. F.

CEREMONIES AT VARIOUS PERIODS OF A PERSON'S LIFE

Representing the Traditional Point of View

Circumcision (in Hebrew: *Brith Miloh*) is a religious rite performed on male children of Jews on the eighth day after birth. It was enjoined upon Abraham and his descendants as "a token of the covenant" concluded with God for all generations.

During the Babylonian exile, the Sabbath and circumcision became the characteristic symbols of Judaism and thenceforward circumcision was the mark of Jewish loyalty.

The operation, up to very recent times, was performed exclusively by laymen, to whom the act had been taught by others who, by experience, had acquired the necessary knowledge and skill. The operator is called "*mohel*." As a rule, the majority of *mohalim* develop great dexterity and accidents are remarkably rare.

The operation consists of three parts: "*milah*," "*periah*," and "*mezizah*." The godfather is known as the "*sandek*."

Circumcision among the Jews has been accepted and adhered to simply as a religious rite; but the physiological advantages that accrue from it to the individual are considerable, a fact which is borne out by the experience of physicians made public at different medical conventions.

Pidyon Ha-Ben (Redemption of the First-born). According to Talmudic tradition, the first-born acted as officiating priests in the wilderness until the Tabernacle was erected, when the office was given to the tribe of Levi. Because the first-born of the Israelites were

spared when "the Lord slew all the first-born in the land of Egypt," the commandment was given (Exodus XIII:2, 12-15) to "sanctify the first-born of man and beast to the Lord." Every Israelite, therefore, is obliged to redeem his first-born son thirty days after the child's birth. The sum of redemption as given in the Bible (Numbers XVIII:16) is five *shekolim*, to be given to a priest (kohen). The priest may afterward return the money to the father, although such practice is not recommended by the rabbis. It is customary to prepare a feast in honor of the occasion, at which the ceremony is made impressive by a dialogue between the priest and the father of the child. (For the same reason — i. e. the deliverance from the tenth plague — the first-born are required to fast on the day preceding Passover).

Bar Mizvoh (literally: "the son of command," "man of duty") is the Hebrew term applied to a boy on completing his thirteenth year for he then has reached the age of religious responsibility. On the first Sabbath of the fourteenth year, the *Bar Mizvoh* is called up to read the weekly portion of the Torah or the portion from the Prophets, or at least to recite the benedictions before and after the reading, while the father offers silently the benediction: "Blessed be He who has taken the responsibility for this child's doing from me." This event is celebrated by joyous festivity.

Confirmation is the solemn form of initiation of the Jewish youth into their ancestral faith. At first only boys were confirmed, on the Sabbath of their *Bar Mizvoh*. Girls were confirmed for the first time in Berlin in 1817. The rite met at first with violent opposition, being an innovation. In 1831 Rabbi Samuel Egers, one of the most prominent rabbis of his time and a man of unquestioned orthodoxy, began to confirm

boys and girls regularly on *Shevuos* at the synagogue of Brunswick. Reform Judaism in this country accepted his innovation because this festival is peculiarly adapted for the rite.

Marriage. The first step toward marriage is, according to traditional Jewish law, Betrothal, involving the consent of the parent or guardian of the girl. The betrothal ("*Erusin*") was concluded as soon as the amount of the "*k'nas*" (the penalty for breaking the contract) was fixed. The stipulations made by each party (*T'naim*) are settled, followed by certain ceremonies which vary in different countries. Today, this betrothal is performed shortly before the marriage proper ("*Nissum*"). Bride and bridegroom fast on the wedding day, either to secure forgiveness for their sins, as tradition has it, or to be reminded of the duty of temperance. In many countries, the "covering" of the bride with a veil is still practiced, in conformity with Rebekah's example. The act of marriage is called "*Kiddushin*," "sanctification," which term points to the reverence in which this ceremony is held. It takes place under the "*Huppah*" or wedding-tent. The groom places a ring, without stone or inscription, on the right hand of the bride and says: "Thou art consecrated unto me by this ring according to the law of Moses and Israel." Bride and bridegroom partake of a cup of wine, in connection with which ceremony, the "seven blessings" (*Sheva B'ruchos*) are recited.

K'suboh. An important feature was the handing over of the marriage contract to the bride. This contract contains, among other things, the settlement on the wife of a certain amount payable at her husband's death or on her being divorced.

Halizoh. According to Leviticus XVIII:16, XX:21,

marriage with a brother's widow was forbidden as a general rule, but was regarded obligatory if the brother died without issue. Such a marriage is called *Yibbum*, "levirate marriage." If the levirate union would result in male offspring, the child would succeed to the estates of the deceased brother. By talmudic times, the practice of levirate marriage was deemed objectionable and was followed as a matter of duty only. The whole question has been profoundly affected by R. Gershom B. Judah's (960-1028) decree against polygamy, which made levirate marriage a rare exception. According to the traditional law, "*halizoh*" (removal, i. e. of the shoe) has to be performed, to release the widow's brother-in-law of his obligation to marry her, as described in Deuteronomy XXV:5-10.

The ceremony as prescribed in Deuteronomy is very simple. The widow loosens the shoe of the brother-in-law in the presence of the elders of the town, spits upon the ground before him, and pronounces a certain prescribed formula. This ceremony, however, was later made more solemn by the Rabbis.

Get is the bill of divorce according to the Jewish practise. It is a very old institution among the Jews, since in Deuteronomy XXIV:1-4 and in Jeremiah III:1 it is spoken of as being well known to the people. The important features of the "*get*" are the date, the place, the names of the parties, the signatures of the witnesses, and the phrases which express separation.

Funeral Rites. There is hardly a congregation of Jews in the world without *Hevrah Kadishah* ("holy association") for the purpose of being present at the death-bed and reciting the *Viduy* ("Confession of Sins,") with the dying person; to watch over the corpse, to cleanse and shroud it (*Tabaroh*); to accompany it with funeral procession; and to bury the body with

religious ceremonies. All these services are rendered free, as a human duty.

With reference to Numbers XX:1, it is urged in rabbinic literature that burial should follow death closely, although the law "thou shalt surely bury him the same day" (Deuteronomy XXI:23) refers only to the culprit exposed on the gallows. When, therefore, the Mecklenburg government in 1772 prohibited such burials and insisted that three days should intervene between death and interment, this decree provoked great opposition on the part of the rabbis who considered it an infringement upon Jewish law and custom. Moses Mendelssohn, however, who was asked to intercede, justified the governmental measure, and this view has been adopted by all modern rabbinical authorities.

In R. Papa's time (fourth century C. E.), it became the rule to bury all people in cheap clothes in order not to shame the poor. White garments were at all times preferred. The robe in which the dead is arrayed for burial is called "*Tachrichin*," "*Kittel*" or "*Sargenes*" (probably from "serge"), and usually translated "shroud," although as a general rule several garments are used instead of a single shroud.

In addition to the relatives and friends, any stranger was also expected to follow, when he saw the dead carried to the grave, lest it be said of him: "The one who mocketh the poor reproacheth his Maker" (Proverbs XVIII:5). Only priests (*Kohanim*) are not supposed to come in contact with the dead, according to the law in Leviticus XXI:1 which forbids the priest to defile himself by coming in contact with a dead body.

Earth of the Holy Land is often put under the body in the coffin on account of the belief set forth in the Talmud that the Resurrection will take place only in the Holy Land or on holy soil.

Kerioh, the rent in the garment (usually made in the lapel of the coat), is a mourning rite on the order of the Biblical custom of rending the garments as an outward sign of grief.

Kaddish, the prayer of sanctification of God's name, is recited by the mourners for the first time when the grave is closed and then during the first eleven months of their mourning year. It is repeated on every anniversary of the death (*Jahrzeit*).

Shuroh. On returning from the cemetery, it is customary for the people to form two parallel rows (*shuroh*) and to say as the mourners pass between them: "May God console you together with all those who mourn for Zion and Jerusalem."

Mourning (Avelus), Shivoh, Sh'loshim. The time between death and burial is called "*aninus*" (deep grief). On returning from the burial, the *shivoh* commences, i. e., the seven days during which the mourner is confined to the house and in which he sits on the floor or on a low bench. The first meal is prepared by a neighbor. It is called "*S'udas havrooh*," "meal of consolation." It is customary to have services in the house of the mourner during the *Shivoh*, as he is not supposed to leave the house. He is prohibited also from doing manual labor or transacting business. Up to the end of thirty days (*Sh'loshim*), a number of restrictions remain in force, while music and all forms of amusement usually are excluded for the whole year, especially when the mourning is for a parent. — M. F.

KASHRUS

BY RABBI HERBERT S. GOLDSTEIN

The Dietary Laws are outlined in the Bible and are explained fully in the Talmud and Codes.

Kosher means "fit" or "proper." It does not mean clean alone as many suppose. A piece of ham might be clean but it can never be Kosher.

Kosher implies that the animal (a) is among those permitted to be eaten, (b) that it was slaughtered properly, and (c) that it is not Trefah.

A. As to cattle and beasts, the Bible states "Whatsoever parteth the hoof, and is wholly clovenfooted, and cheweth the cud, amongst the beasts, that may ye eat." We may eat only of the herbivorous, vegetable-eating animals, but not of the carnivorous, flesh-eating animals. We may not partake of blood or of bloodthirsty animals. For the same reason birds of prey are forbidden. As to fish, only those that have scales and fins are permitted. Worms, snails, lobsters, and oysters, "the lice of the sea" and every swarming thing that swarmeth upon the earth is a detestable thing; it shall not be eaten (Leviticus XI:41). All mixture of meat substances and milk substances is forbidden (Exodus XXIV:19). The Jew is

enjoined to observe these Laws of Diet, not merely because they are healthy, but rather on account of their higher purpose, namely: the spiritualization and sanctification of the observer. We read this in the verse which sums up the the chapter on the dietary laws: "For I am the Lord your God; sanctify yourselves and be ye holy; for I am holy" (Leviticus XI:44).

B. The slaughtering of the animal must be performed according to Jewish Law, whereby it is given the least possible pain and is most thoroughly and rapidly drained of blood. (See article on Shehitah.)

C. **Trefah** is the general term for all forbidden food. It means that the animal has a disease, an ailment or an injury which could cause it to die.

SHEHITAH

SHEHITAH, THE JEWISH METHOD OF SLAUGHTERING ANIMALS

A digest of Dr. Moses Hyamson's article in the American Jewish Year Book, Vol. 25, p. 163 ff., and Rabbi Julius H. Greenstone's article in the Jew. Enc. XI, p. 253 ff.

The Jewish Law is called *Toras Hesed*, a law of kindness. Kindness and humanity are enjoined in it, not only towards our human fellow-creatures, but also towards the lower animals. This principle finds expression in numerous definite precepts and prohibitions.

Biblical and Talmudic Laws of Humanity — the weekly Sabbath day must be a day of rest, not only for human beings, but also for cattle: "that thine ox

and thine ass may have a rest" (Exodus XXIII:12). The ox threshing out the corn was not to be muzzled (Deuteronomy XXV:4). An animal was not to be taxed beyond its strength (Deuteronomy XXII:10). The mother of an animal and its offspring must not be slaughtered on the same day (Leviticus XXII:28). The verse in scripture "The righteous man knoweth the soul of his beast" (Proverbs XII:10) has developed into the popular saying "A merciful man is merciful to his beast." It sums up the principle of kindness to animals as set forth in the Bible.

The Talmudic law emphasizes and develops this principle. It forbids mutilation or castration of animals. Rabbinical Judaism prohibits hunting for sport. Before an Israelite sits down to a meal he first must feed his domestic animals.

These considerations dominate the rules for the slaying of animals for purposes of food. The consumption of flesh must not tend to create savage and cruel habits. The custom of cutting off a piece of flesh from the flanks of the living animal, which is said still to exist in Abyssinia and some parts of Asia, was regarded with horror by the Jews from times immemorial. In the permission to eat the flesh of animals, the proviso is added, "But flesh with the life thereof, which is the blood thereof, shall ye not eat" (Genesis IX:4). Blood may not be eaten by the Jews (Leviticus VI:1 10-14).

Shehitah — In killing animals, no unnecessary pain should be given them. Hence, there exist the various regulations for the lawful mode of killing animals for food handed down by tradition as Mosaic. The expression "*shahat*," used in connection with the preparation of an animal for sacrifice, denotes merely that the animal is to be killed, not how it is to be slaughtered.

There can be but little doubt, however, that in slaughtering the sacrificial animals the priests followed some uniform mode akin to that which was later adopted by all Israel and which is known as "*Shehitah*."

The Shohet — How is this principle of humanity safeguarded? The slaying of an animal for food is, for the Jew, a religious rite and can be performed only by an official specially trained, examined, and certified. This official (*shohet*) must be a Jew of good character, religious, and possessed of some culture. Minors, uneducated, deaf-mutes, morons, and non-observant Israelites can not act as *shohetim*. Persons whose hands tremble or who are addicted to alcohol can not act in this capacity. The candidate for the office must bring satisfactory evidence of his moral and religious character; he must be familiar with the rules of shehitah and must be an expert in theory as well as in practice. Since the shohet has to examine the carcasses, he must also have a thorough knowledge of the normal and pathological conditions of the animal's organs. Even after having received a certificate and permission to slaughter animals, the shohet is enjoined to review the laws of shehitah at least every thirty days so that he may remain well versed in them.

The Knife — The length of the knife with which shehitah is performed must be twice the width of the throat of the animal to be slaughtered. It must be of more than surgical sharpness and smoothness, with a perfect edge, without the least perceptible unevenness, indentation or roughness. It is passed forward and backward over the operator's finger — flesh and nail — twelve times to test its sharpness and smoothness. If any unevenness is felt, the knife has to be smoothed on the hone again. It has to be examined once more after killing. If any unevenness, roughness, or inden-

tation is revealed by this examination, the animal is considered as having been improperly slaughtered and may not be consumed by the Jews.

The Process — The act of slaughtering proper consists in cutting through the windpipe and the gullet in mammals, or either of these in birds. The many details of shehitah were summarized by the Rabbis under the following five laws:

"Shehiyoh" (delay). There should be no delay or interruption while the slaughtering is being performed. A delay of even one moment makes the animal unfit for food.

"Derasoh" (pressing). There must be no pressing upward or downward nor any hacking. The object is to secure positive and swift action in the incision.

"Haladoh" (digging). The knife must be drawn over the throat. It must not be introduced under the skin, as in stabbing, or covered by the wool of the sheep. The incision must be free, open and exposed, so as to drain the brain quickly and thus render the animal unconscious immediately.

"Hagramoh" (slipping). The incision must be made in a prescribed region of the neck, where the muscles are thin and the trachea is directly beneath the skin.

"Ikkur" (tearing). There must not be a laceration, but a clean cut, not a tear. The reason is that a tear is more painful than an incision.

The purpose of these minute rules is to spare the animal pain. The claim may fairly be made that this object is secured. The three precepts of surgery are that an operation should be performed quickly, with certainty, and with a minimum of suffering. The prohibition of pausing — the insistence on continuousness in the cut — insures swiftness. The prohibition of pressing insures certainty. The rule that the incision

must be free and open secures quick and sure draining of the brain and prevents suffering because the arteries of the neck are completely divided in shehitah and such an enormous quantity of blood escapes in a few seconds that consciousness is lost and sensibility abolished. The only pain felt by an animal killed in the Jewish way is that of the cut in the skin. This is slight and momentary, as herbivorous mammals are less sensitive than human beings.

A host of competent experts, professors of pathology, and veterinary surgeons have declared that the Jewish method of slaughtering does not fall below but, in many respects, is superior to all other methods from the point of view of humanity and kindness to animals.

In view of the fact that the agitation against shehitah is revived, from time to time, in different countries (Canada, England, Switzerland, Bavaria, Norway), the following opinions may be quoted (in excerpt):

Lord Lister (England) wrote to Chief Rabbi Dr. H. Adler:

" . . . It is thus fairly open to question which of the two methods (Jewish method or poleaxing) causes on the average the greater amount of suffering . . . and to charge the Jews with cruelty in this matter seems to me grossly unjust."

Sir Michael Foster, professor of physiology at the Cambridge University, England, writes:

" . . . Taking all things into consideration, the amount of pain entailed by the Jewish method does not seem to me to justify the agitation which has risen up against it."

The renowned Virchow, professor of anatomy at the Berlin University says:

" . . . Adherence to the ordained ritual (Jewish) mode achieves this intention (to prevent unnecessary

pain and to make the flesh wholesome for human food) with greater certainty than any other. There is not any semblance of justification for the contention that it is less merciful than any other method in use."

Among those who expressed themselves in favor of the Jewish method as humane are also Dubois Reymond, in Germany; Carl Vogt, in Geneva; Gamgee, in England; and, just recently, Fridtjof Nansen, in Norway.

LITERATURE

BY SAMUEL S. COHON

THE BIBLE

The Bible has been cherished by Jew and Christian as the ultimate source of authority in religious belief and practice and as the infallible guide in moral conduct. More than any other literary product, it has stimulated man's ideals of justice and has quickened his soul with faith in God. Though not a text-book of science and philosophy, it has dominated the intellectual as well as the ethical and spiritual life of humanity.

Definition — From the way in which the Bible usually is published, the impression is gained that it forms one book. An examination of its contents shows that it rather consists of a whole library of Jewish books, representing the remains of Israel's ancient literature and covering a period of more than a thousand years. The term Bible is derived from the Greek, meaning "Books", and was first applied to the sacred literature of the Jewish people by the Greek speaking Jews of Alexandria.

Old and New Testament — When the Christians added their holy writings, which deal with the life and teachings of Jesus (the

four Gospels) and with the labors of his apostles (Acts, the Epistles of Paul, Peter, James, etc.), to the sacred books of Israel, they called the older collection the Old Testament (by misapplying to it the prophecy of Jeremiah XXXI:30-33), and reserved for their own the name of New Testament. As their additions seek to supersede the religious authority of the original writings, the Jews have refused to recognize them as part of their Bible. Nor have they accepted the name "Old" Testament for their Bible, maintaining that it has not been replaced by any higher source of religious authority. If Jews sometime speak of the "Old" Testament, it is purely because of the influence of the environment. They are not, in any way, subscribing to the dogmatic implications of the name.

Hebrew Names — The Jewish people originally designated the Bible as *Seforim*, "Books" (Daniel IX:2) and later as *Sifre Hakkodesh*, "Holy Books;" as *Mikro*, "Scripture" and as *Kisve Hakkodesh*, "Holy Writ." They speak of it also as *Esrin V'arbo'o Seforim*, "The Twenty-four Books," on account of the number of volumes that it contains, and as *Tanach*, a name made up of the initials of its three divisions: Torah (Law), Neviim (Prophets) and Kesuvim (Writings). The name Torah "Law" is applied sometimes to the whole, although in the strict sense it belongs to the first division of the Bible.

I. Torah — Because of its subdivision

into five books, the Torah is known as *Humosh* or Pentateuch.

1. Genesis — This monumental work, dealing with the history of Israel's beginnings, opens with a brief account of the origin of the world and of the human race through the creative will of God and of the operation of divine justice as demonstrated in the story of the flood. It proceeds to the detailed presentation of the lives of the Patriarchs: Abraham, Isaac and Jacob. With consummate literary skill it sets forth the story of Joseph and of the migration of the children of Israel to Egypt.

2. Exodus — The narrative runs on with the enslavement of the Israelites and with their liberation by Moses. The life and laws of this man of God form the theme of four out of the five books of the Pentateuch. Moses is generally spoken of in the third person. As the laws, which were believed to have originated with him, are imbedded in that record, the whole work came to be considered as the creation of Moses. The earliest laws are those of the Ten Commandments (Exodus XX:2-17, found also with some variations in Deuteronomy V: 6-18); attached to them is the Code of the Covenant (Chapters XXI-XXIII) and the regulations concerning the Tabernacle and its worship.

3. Leviticus — The third book is devoted to the laws of the priesthood, priestly purity and the sacrificial worship. Chapter XVIII contains the list of prohibited degrees of marriage, which still forms the basis of the

family among Jews and Christians throughout the world. The laws of Holiness which begin with Chapter XIX mark the highest reaches of Jewish ethical idealism. Chapter XXIII regulates the festivals of the Jewish year. Chapter XXV sets forth the progressive land legislation of ancient Israel.

4. Numbers — The fourth book deals with the census of the Israelites and with their desert wanderings. Much attention is paid to the dedication of the Tabernacle and to the regulation of the sacrifices on all festive days. The book is enlivened by the stories of the twelve spies, of Korah's rebellion and of the exploits of Bala'am.

5. Deuteronomy — The last book opens with a series of inspired addresses placed in the mouth of Moses. A complete recapitulation of the laws contained in the Code of the Covenant, in considerably enlarged form, constitutes the center of this great ethical code. The Song of Moses (Chapter XXXII) and the Blessing of Moses (Chapter XXXIII) belong to the very finest portions of the Bible. The Pentateuchal laws regulate the civil and religious life of the people. Their object is to set Israel apart as a "peculiar nation" or as a people dedicated to the worship of God, to serve as model to the rest of humanity. They are animated by the prophetic spirit with its message: "Justice, justice, shalt thou pursue," and "Thou shalt love thy neighbor as thyself."

To carry its spirit into the life of the people, the Torah is divided into sections,

or "*Parashas*," for reading in the Synagogue on the Sabbath day. Appropriate sections are read also on all Jewish feasts and fasts. Thus the whole Jewish year is set to the rhythm of the Torah. These readings are supplemented by fitting portions from the Prophets.

II. *Neviim* — The first four books of the second division are called (A) "*Neviim Rishonim*," (First Prophets), and continue the history that was begun in the Pentateuch.

1. Joshua gives an account of the activities of the successor of Moses, of the conquest of Canaan and of its apportionment among the tribes of Israel.

2. Judges begins, likewise, with the conquest of the land, describing the gradual invasion of Palestine by the Israelites, detailing their struggles and setting forth the exploits of their heroes: Ehud, Deborah, Gideon, Jephthah, Samson, etc.

3. Samuel I and II present the circumstances that led to the establishment of the monarchy and bear the name of the dominant figure of that age, the priest and prophet Samuel. Vividly this great history presents the careers of Saul, the first king of Israel, and of his more brilliant successor, David.

4. Kings I and II record the glorious reign of King Solomon and the division of the monarchy, which followed his death. The fortunes of the Northern and Southern Kingdoms are traced briefly to the fall of Samaria in 721 and of Jerusalem in 586.

(B). The other four volumes of the second division are called *Neviim Aharonim*, (Later Prophets), and contain the written sermons of the prophets of Israel from the eighth to the third century before the common era. They are arranged not chronologically but according to their length. The first three: (1) Isaiah, (2) Jeremiah and (3) Exekiel are called "Major Prophets," and the twelve little books of the fourth volume "Minor Prophets." This distinction is made on the basis of the comparative lengths of the books and not on the ground of their importance. Some of the prophets whose works are included among the "Minor Prophets," like Amos, Hosea and Micah, rank with the greatest. "The Twelve" appear in this order: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachai. In the writings of these champions of Divine truth and in their heralding of the higher order of righteousness, love, brotherhood and peace, the indomitably aspiring soul of Israel found a voice wherewith to sound its eternal God-given message to the mind and conscience of the passing generations of man.

III. Kesuvim — The third division of the Bible, known as "Writings," contains the remaining eleven books. The first three are called the books of *Emes* (Truth), composed of the initials of their Hebrew names read in the reversed order: *Tehillim* (Psalms), *Mishle* (Proverbs) and *Eyov* (Job).

1. Psalms — The book of Psalms pre-

sents an anthology of 150 sacred songs, voicing the deepest sentiments on all phases of human life in its relation to the Divine. Though originally composed for use in the Temple of Jerusalem, the Psalms have become inseparable from every home and house of worship, whenever in joy or grief, Jew or Christian raises his voice unto God.

2. Proverbs — This treasury of wit and wisdom is likewise the accumulation of many ages. Its well-rounded nuggets of speech offer splendid tools for the upbuilding of character. It forms a manual of practical ethics covering every phase of personal and social conduct.

3. Job — This masterpiece is the outgrowth as well as the crowning glory of Hebrew wisdom. In it, Hebrew literature reached its zenith. The work is cast in the form of a dramatic poem, centering its interest not so much on external action as on the philosophic analysis of the problem: Why are righteous people permitted to suffer in a God-governed universe?

The following five books are called *Megillos*, (Rolls). Their arrangement follows the order in which they are read in the synagogue:

4. Song of Songs is a collection of wedding songs of ancient Israel allegorically interpreted as a dialogue between God and Israel. It is read on the Passover.

5. Ruth — A story of rare charm dealing with the Moabitish woman who was converted to the faith of Israel and who became the ancestress of King David is read on

Shovuos, the feast commemorating the giving of the Law.

6. Lamentations, elegiac poems on the destruction of Jerusalem and the Temple in the year 586 B. C. E., are read on the Ninth of Av.

7. Ecclesiastes consists of melancholy reflections on the vanity of life. Because of its recommendation of the grateful enjoyment of life's pleasures, it is read on Sukkos, Israel's feast of thanksgiving.

8. Esther, a romance presenting the reason for the popular festival of Purim, is read on that day.

The remaining three books are:

9. Daniel, a collection of stories centering around the saintly figure, who, together with his three friends, was subjected to the severest trials and was miraculously delivered. Written during the persecutions of Antiochus Epiphanes, it sought to imbue the Hassidim (Pious Ones) with courage in their struggle under the leadership of the Maccabees for religious freedom.

10. Chronicles I and II bring the books of the Bible to an end. They sketch, through geneological lists, the history of mankind and of Israel to the appearance of David and then proceed with the history of the Davidic rulers, paying special attention to their efforts in behalf of the Temple and its worship.

The Bible and the Jew — Mohammed has aptly characterized Israel as the People of the Book. The Bible is, indeed, Israel's heritage and patent of nobility. It took Israel a thousand years of settled life in Pales-

tine to produce this stupendous body of holy writings. The subsequent two thousand years of Israel's dispersion over all parts of the globe have been invested in the double task of preserving this storehouse of pure idealism through translations, philological studies and commentaries and of carrying on and of expanding its spirit through new legal, ethical, and philosophical literary and artistic creations. From the conflagration that destroyed his homeland, his sanctuary, and his political state, Israel rescued only the Bible and the faith to which it bears witness. These became his portable spiritual fatherland round which flourished new life and new culture. From land to land and from age to age, Israel, the gray-beard of the nations, has moved on with the Sefer Torah in his arms. He has traversed deserts and crossed oceans; he has gone through the fires of hate and the storms of persecution. Amid all dangers, the Torah has proved to be his protecting shield. Wherever he appeared with his message, he carried blessings: light shone in the eyes of the blind, the fog of heathenism was lifted from nations, and clear vistas of future progress were revealed. As often as his weary heart and bleeding feet caused him to falter on his thorny road, the radiance of the Torah re-invigorated him for his life of faith and of loyalty to his sacred trust.

BIBLE TRANSLATIONS

The Bible was produced in Hebrew, the classic language of our people. When, in course of the ages, the Hebrew speech of the Jews was replaced by Aramaic, Greek, Arabic, Persian, German, French, Italian, Russian, English, and other tongues, it became necessary to translate the Bible into the various vernaculars that the Torah might continue as the heritage of the

congregation of Jacob. The burden of elucidating the Hebrew Bible, not alone through commentaries but also through translations, therefore, fell in great measure upon the Jews. They carried the Bible through all lands, faithfully watching its letters and zealously preserving its spirit.

Septuagint — The earliest translation of the Hebrew Bible was prepared by the Greek speaking Jews of Alexandria and is called, in memory of the seventy interpreters that were supposed to have prepared it, the Septuagint (Latin "Seventy"). It was undertaken during the reign of the benevolent Ptolemy Philadelphus (284-246) and was completed around the year 150 before the common era. This translation exerted tremendous influence on the spiritual destinies of the world. Through its Grecian garb, the Greek-speaking world became acquainted with the prophets, law-givers, psalmists, and sages of Israel and lent a respectful ear to their message. The Christian Church established itself in the Graeco-Roman world through the aid of the Septuagint. Most of the subsequent translations of the Bible, especially those that were prepared under Christian auspices, employed the Septuagint as their foundation.

Christian Versions — Through the missionary zeal of Christianity, the Bible has been translated into almost all the tongues of men. More than five hundred versions of this great work, either in whole or in part, are extant. Among many tribes, the Bible translations represent the first literary creations. The Bible has thus served as the foundation not only of belief, but also of civil government, art, and culture of a vast portion of humanity. Many of these translations were carried out with the aid of Jewish scholarship. The most distinguished Christian version of the

Bible was prepared by Jerome between the years 392-404 at the behest of the Pope Damasus. It is known as the Vulgate (Latin "common version"). This Latin translation holds the position of the official Bible of the Catholic Church. The learning of the rabbis was utilized also in the preparation of the German translation of Luther. Similarly, the classic English version carried out at the order of King James in 1611 and known as the "Authorized Version," rests on the shoulders of Jewish scholars. "There is not a line in this version," writes Prof. Max Margolis, "which may not be traced to some Jewish commentator." These translations, in numerous instances, present the text in "garbed and strained" form, due to their endeavor to force into it Christological views relating to the Messiahship of Jesus, his Divine sonship and his resurrection. Particularly obnoxious in the James Version are the synopses placed at the head of the chapters (see, for example, the headings of the Song of Songs). Christian scholars themselves felt the need of a less dogmatic and more accurate translation. A Revised Version was therefore prepared in 1881 which corrected the defects in the James. An American revision followed. However, even in these improved editions the Christian spirit is felt. Several attempts, therefore, were made by Jewish scholars in various parts of the world to supply the Jews with accurate versions of their Scriptures.

Jewish Versions — Of the numerous translations of the Bible by the Jewish people following the Septuagint, the best known is the Aramic version of the Pentateuch, known as the *Targum* of *Onkelos*, of the second century of the common era. Prepared in the spirit of traditional Judaism, this Targum (version) became so popular with the Jews that to this day,

though Aramaic is no longer spoken, the pious Orthodox Jew who reads his weekly Bible portion in Hebrew follows it also with the Aramaic translation. The *Targum* of *Jonathan Ben Uzziel* on the prophets was produced later. Among Arabic-speaking Jews, the translation of *Saadia Gaon* (892-942) still remains the version. In modern times, the German translation of the Pentateuch (1780-1783) by *Moses Mendelssohn* inaugurated a new era in the cultural life of the Jewish people.

In America, *Isaac Leeser* of Philadelphia undertook to supply the Jewish people with a correct translation of the Bible into English. His work was received in most synagogues in America and in England. In many respects, his translation proved unsatisfactory. Its style was awkward and its interpretations not always accurate. Since its appearance in 1854, the excavations in Egypt, Assyro-Babylonia, and Palestine have shed new light upon the religious customs and languages of those lands and have enriched greatly the knowledge of the Bible. To combine the results of modern scholarship with the spirit of Jewish tradition, the Jewish Publication Society of America, aided by the Central Conference of American Rabbis, prepared a new translation of the Holy Scriptures (1917). *Prof. Max Margolis* acted as editor-in-chief; the *Drs. Solomon Schechter, Joseph Jacobs, and Cyrus Adler* represented the conservative wing on the Board of Translators, with the *Drs. Kaufman Kohler, David Philipson, and Samuel Schulman* representing the reform wing of American Jewry. After seven years' labor, they produced a work that, in point of accurate scholarship and elegance of style, deserves to become what *Dr. Kohler* hoped it would: "a household treasure in every Jewish home throughout the land."

THE TALMUD

BY SAMUEL S. COHON

The Talmud (Teaching or Doctrine) represents an enormous body of discussion and amplification of the laws, ethics, beliefs and traditions contained in the Bible. It was produced by hundreds of minds, in the course of close to a thousand years, in the academies of Palestine and Babylonia. Next only to the Bible, the Talmud is the most influential literary monument of Judaism.

Historical Origin — The Talmud is the outgrowth of the new direction that was given to Judaism by Ezra and Nehemiah's religious reformation (444 B. C. E.). Through Ezra's labors, the written Torah replaced the prophetic oracle as the supreme authority in religion. Its word came to be regarded as of Divine origin. The observance of its precepts spelled compliance with the will of God.

Priestly Prerogative — The interpretation of the written word constituted the prerogative of the priests. They preserved the literal meaning of the Law and faithfully guarded it against all alterations and innovations. Conservatism was most natural to a class of priests that derived therefrom the privileged position of intermediaries between God and His worshippers (see Malachi II:7). Enjoying further the position of highest functionaries in the state, the priests of the

house of Zaddok became the aristocrats of Judea, rich and powerful; and — like most aristocrats — many of them grew haughty and overbearing. Under the influence of Hellenism, many of them — including a number of high priests — degenerated into pleasure-seeking politicians and worldlings.

Lay Scholars — But new forces rose to claim leadership in Judaism, forces that likewise grew out of Ezra's reformation. In the work of interpreting the Torah to the people, lay-Israelites gradually won a place by the side of the priests and Levites. As followers of Ezra, the priestly scribe (*Sofer*), they are known to history as Scribes or *Soferim*. They are also spoken of as the Men of the Great Synagogue or Assembly. To them seems to have fallen the task of editing many books of the Bible and of establishing the early forms of the liturgy. Their tendencies are summarized in these words: "Be deliberate in judgment; raise up many disciples; and build a fence around the Torah." The high priest Simon the Just likewise voices their views: "The world rests upon three things: upon Torah, upon Temple Worship, and upon acts of charity." To strengthen these foundations of Jewish life constituted their all-absorbing task. Their high spirituality is manifested in the words of another of their followers, Antigonus of Soko: "Be not like servants who serve their master for the sake of receiving a reward; be rather like servants who serve their master without thinking of a reward;

and let the fear of Heaven (God) be upon you" (see Aboth I). These unknown men laid the foundations of the Talmud.

The untiring zeal of the Soferim for the dissemination of the Torah endowed the people with the power to resist the tides of Hellenism that threatened to engulf their religion during the persecutions of Antiochus Epiphanes. However, they were not swept away by the popular enthusiasm over the restoration of the political state with the victorious Hasmoneans at its head. They looked askance upon the speedy transformation of their country into a secular government. Firmly believing in the exclusive right of the house of David to the throne, they resented the use of the royal prerogative by the Hasmoneans. They were particularly repelled by the sight of their rulers returning from the field of battle to don the vestment of high priesthood on the holy days. Toward the end of John Hyrcanus' reign, the enthusiasm of the masses themselves for their new rulers began to vanish. They beheld the Hasmoneans, who had vigorously opposed the old line of Hellenized high priests of the house of Zaddok, gradually coming to terms with their former opponents, yielding to them a portion of seats in the governing Council (Sanhedrin) and intermingling with them to such a degree as to appear part of them. This antagonism sharpened the division between them and the priests and made for significant developments.

Pharisees and Sadducees — While the

priestly rulers were engaged in the game of politics, the Scribes devoted themselves to popular education and to the wide dissemination of their progressive and democratic religious ideas. They established synagogues and free schools everywhere and urged fathers to provide their sons with adequate instruction. Their following increased and from a party of dissent they grew into the party of the people. However, they did not escape the stigmatic name of "Dissenters" or "Separatists": *Perushim* (Pharisees). Their admirers spoke of them as *Hachomim* (Sages or Scholars). They were banded together in *Havuros* (Associations). The name *Perushim* also discloses an ascetic strain in their mode of living (*Perishus*). They were especially strict in their observance of ceremonial purity, in their avoidance of contact with the *Am ha-oretz*, the ignorant and careless boors, and with heathens, and in their scrupulous payment of tithes and other imposts to the priests, the Levites and the poor. They showed high regard for vows and for other people's property. The Pharisees did not set themselves up against the priests. They rather insisted that the priests act as the servants or ministers of the people and not as their lords and masters. In their instructions to the high priest, preparatory to his entrance into the holy of holies on Yom Kippur, they impressed upon him that he was the messenger of the people. They endeavored to carry into reality the Divine command: "And ye shall be unto Me a

kingdom of priests, and a holy people" (Exodus XIX:6). They sought to bring the holiness of the Temple into the home of the Jew, to turn his table into an altar, and to render him an officiating priest in the domestic sanctuary. Accordingly, they took over the mode of slaughtering of sacrificial animals from the Temple for private use. (This seems to be the origin of "Shehitah"). The ablutions and grace at priestly meals were taken over by the Pharisees for their own meals. In short, the Pharisees obligated themselves to observe the same laws of purity that regulated the life of the priests. Their watchword was: "Be ye holy for I the Lord your God am holy" (Leviticus XIX:2). Man, who is created in the image of God, must lead a godly life. Self-sanctification constitutes for them the goal of man's existence.

Only partisan strife on the part of the early Christians branded the Pharisees as hypocrites. Liberal Christian scholars are beginning to recognize that Pharisaism represented one of the most progressive spiritual movements in the history of religion. (See Herford's "The Pharisees"). Prof. H. Cornill has aptly described them as "the virtuosi of religion." In the words of our own historian, Prof. H. Graetz: "they were in their origin, the noblest guardians and representatives of Judaism and strict morality." (See also Dr. Kohler's article "Pharisees" in the Jewish Encyclopedia, vol. ix, p. 661 ff.)

The masses ranged themselves on the side of the Pharisees against the governing priestly nobility, which, together with its followers, came to form the Sadducean (=Zaddokite) party. On one occasion, when King Alexander Janneus presumed to deviate from Pharisaic teaching, while officiating as high priest at the altar, during the feast of Sukkos, the enraged people pelted him with their Esrogim (citrons). Inspired by the Pharisees, the people waged open war against him for six years. During the reign of his wife Saloma Alexandra (78-69 B. C. E.), the government was completely in the hands of the Pharisees with Simeon ben Shetah, a brother of the queen, at the head of affairs. Through the subsequent upheavals, the Pharisees retained control of the spiritual, if not of the political, life of the nation. The Sadducean high priests themselves had to bow to their views. Josephus testifies that "whenever they obtain office they adhere, though unwillingly and by constraint, to what the Pharisees say, as otherwise the multitude would not tolerate them" (Antiquities XVIII:1-4).

The Zugos — The leaders of the Pharisaic movement during Maccabean times and during the bloody rule of Herod were the *Zugos*, or "pairs," extending over five generations. They succeeded each other in the following order:

(1) Jose b. Joezer of Zereda and Jose b. Johanan of Jerusalem;

(2) Joshua b. Perahia and Nittai of Arbela;

(3) Judah b. Tabbai and Simeon b. Shetah;

(4) Shemaiah and Abtalion;

(5) Hillel and Shammai.

These pairs are said to have acted as presidents (*Nasi*) and vice-presidents (*Av bes Din*) of the Sanhedrin. Valuable ethical sayings have come down from them (see Aboth I:4-15) and also important ordinances and decrees, all of which are embodied in the Talmud.

Hillel — The most illustrious of these leaders was Hillel. Prof. Bacher writes: "No miracles are connected with Hillel's memory. He lived without the glory of legend in the memory of posterity as the great teacher who taught and practiced the virtues of philanthropy, fear of God, and humility." As the head of the Sanhedrin and founder of the most important Pharisaic school, his saintly life and modest and graceful personality served as a pattern to his numerous disciples. No one can read his words without being charmed by his spirit of mildness and love of humanity. The golden rule he regarded as the heart of the Torah. To the Roman, who asked to be taught the whole Torah while standing on one foot, he declared: "What is hateful unto thee, do not unto thy fellowman." He held out the priestly ideal to his people: "Be of the disciples of Aaron, loving peace and pursuing peace, loving thy fellow creatures and draw-

ing them near to the Torah." And the Torah to him, as to the other Pharisees, was a means of knowing God and of communing with God. Culture and knowledge he considered as pre-requisites of religion. "The boor cannot be a sin-fearing man; nor the ignorant person, pious." He loved to dwell upon the fact that man was created in God's image and he deduced man's duty to himself from this belief. "My soul," he used to say, "is my guest on earth, towards whom I must fulfill the duties of charity." He did not end with man's duty to himself but stressed man's duty to the community. "If I am not for myself who is for me; and if I am for myself only, what am I? And if I perform not my duties now, when will I?" In keeping these views, he further taught: "Separate not thyself from the congregation; trust not in thyself until the day of thy death; judge not thy neighbor until thou hast come to his place."

The Basis of the Talmud — His greatness showed itself in his work as a scholar. Through the intellectual labors of the Soferim and their successors, the Pharisees, the old chain of priestly tradition was supplanted by a new one that made for progress in Jewish life. The rigor of the biblical law was partly mitigated by the emphasis that was being laid upon its spirit and intention rather than upon its letter. Thus cheerfulness and domestic joy replaced the former austerity on the Sabbaths and festivals as well as in the every day duties of the Jew. The Bible

served as the textual basis but not as the exclusive source of religious teaching for the Pharisees. They looked with one eye on the word of Scripture and with the other on the religious needs of their day; and, firm in their belief that the word of God provided for all emergencies, they derived new laws from the old texts. Thus they often grafted new sprigs upon the old tree of Judaism. It was the merit of Hillel that he perfected the principles of healthy interpretation of Scripture, whereby to extend its words to the requirements of the new age. His seven rules were later embodied in R. Ishmael's thirteen principles and formed the basis of the logical structure of the Talmud. Through them, the Sopheric and Pharisaic innovations were brought into unity with the laws of the Pentateuch.

Tannaim — The disciples of Hillel and Shammai were the first to bear the title Rabbi (my master). They are also known as *Tannaim*, or authoritative teachers. They formed separate schools, clashing on many questions but united in their common love and zeal for the Torah. The period of their activity (10-220 C. E.) covers the troubled years of Herod's successors, the tyrannical rule of the Roman procurators, the emergence of Christianity, the tragic fall of Jerusalem and the Temple, the ill-fated heroic endeavors of Bar Cochba to regain the lost independence and the still more ruthless oppression that followed. Of the first generation of Tannaim (10-80 C. E.), the leading figures were:

Rabban Gamaliel, the Elder, a grandson of Hillel, and Rabban Johanan ben Zakkai. During the siege of Jerusalem, Rabban Johanan managed to escape the vigilant eye of the Jewish Zealots and, carried out of the city in a coffin, secured permission from the Roman general to reestablish the academy of Jabneh. Transferring the Sanhedrin to the "Vineyard of Jabneh", he enabled Judaism to rise, phoenix-like from the burning ashes of the Temple, to new life. Once he was walking with his disciple, R. Joshua, past the ruins of the Temple. R. Joshua broke out in lamentation: "Woe unto us; for the place where atonement was made for the sins of Israel is destroyed." "Not so, my child," R. Johanan comforted him, "Be not aggrieved; we have another means of atonement, which is like unto the first, and that is charity; for Scripture states: 'I desire mercy and not sacrifice, and the knowledge of God rather than burnt offerings.'"

In truly prophetic spirit, he felt that Judaism depended not on structures of wood and stone, but on the hearts of men. He was known as "father of wisdom" and was acclaimed the "light of Israel, the right hand pillar of the sanctuary, and the strong hammer" (i. e., who securely drove in the stakes of the new tabernacle of Israel). Like Hillel, he knew how to ward off the attacks of the Sadducees on the Oral Law; for though their party disappeared with the fall of the state, their views lingered in the minds of large numbers. Like Hillel, too, he knew

how to adapt the Torah to the changed conditions brought about by the political upheaval.

To the second generation of Tannaim (80-120), belong the disciples of Rabban Johanan b. Zakkai. Rabban Gamaliel, the Second, acted as the President (Nasi) of the Academy at Jabneh. Under his direction, a new liturgy was drawn up.

Akiba — The most prominent of the third generation of Tannaim (120-139) was Rabbi Akiba b. Joseph, noted for systematizing the contents of traditional law and as a great preacher. He was the spirit of the Bar Cochba revolt in the years 132-135. At the risk of his life, he defied the Roman prohibition of the study of the Torah and indefatigably preached in many communities, firing the hearts of the people with faith in God and with loyalty to Israel. When a certain Papus warned him of the danger to which he exposed himself, he replied with this parable: "It is like unto a fox that ran by the river bank and beheld fishes hurrying into all directions. 'Why this excitement?' he asked. 'Because nets are spread for us' replied the harassed creatures. 'Then, would you not come ashore' the crafty fox suggested, 'where we shall live together in safety even as did our fathers in the past?' To this the fishes answered: 'Art thou he who is famed as the wisest of animals? Thou speakest as a fool. If within our element we are beset with fear, how much greater will be our danger outside thereof!' Even so

are we. If while engaged in the Torah of which it is written: 'It is thy life and the length of thy days' we are in danger, how much greater will be our peril if we should abandon the study of the words of the Torah!" This noble soul, together with a number of like-minded comrades, was subjected to martyrdom for his patriotism and his religion. As he was being tortured to death, he expired with the word *Ehod*, 'one' of the Sh'ma Yisroel, on his lips.

His teachings display the endeavor to preserve the spiritual unity of Israel which was threatened by the rising power of Christianity. He opposed the Christian emphasis on "Original Sin" and the doctrine that grace of God depended on faith in Christ. Akiba exclaims: "Happy are ye, O, Israelites! Before whom are ye purified and who purifies you? (No mediator, but your Heavenly Father Himself)." He gave expression to this profound philosophy of Judaism: "Beloved is man, for he was created in the image of God; special love was shown him in that he was fashioned in the Divine likeness, as it is said in Scripture: 'In the image of God created He man.' Beloved are the people of Israel, for they were called children of the Omnipresent One; special love was shown them in that they were called children of the Omnipresent One, as it is said in Scripture: 'Sons are ye of the Lord your God.' Beloved are the people of Israel, for unto them was given the precious instrument wherewith the world was created, as it is said in Scripture:

'A good doctrine has been given you, my Torah shall ye not forsake.'" From this declaration of the original mark of divinity impressed upon every man and of the divine sonship of Israel, Akiba passes over to controvert the belief in determinism: "Everything," he declares, "is indeed predestined, but freedom of choice is given to man; the world is ruled in mercy, but according to the preponderance of good or bad in human acts." Mercy is balanced by God's justice. (Aboth III:18, 19).

Midrash — Halachah and Haggadah — To find Scriptural confirmation for the necessary adaptations of the old faith to the new requirements of his day, Akiba resorted to a rather forced method of interpreting Scripture. Assuming that the language of the Torah differs essentially from human speech, he found in every additional or missing jot and tittle an indication of a principle or truth that was necessary for his day. His ingenious method of interpretation was to serve as an instrument of religious progress. His methods were opposed by Rabbi Ishmael who, maintaining that "the Torah speaks in the ordinary language of men," resorted to Hillel's seven simple rules and expanded them to thirteen. While Ishmael's rules "were generally adopted as the authoritative rules of rabbinical interpretation," they did not supplant "the methods of Akiba which continued to be favored by many of the Rabbis and were applied even by some of the immediate

disciples of Rabbi Ishmael." (M. Mielziner, Introduction to the Talmud, pp. 125-127).

Akiba's distinction lies chiefly in his systematization of the laws that had accumulated through the work of the Soferim and the Pharisees. Up to his day, it was customary to expound the laws in the order of their appearance in the Bible. As the Bible mixes laws with prophecy and history, so the labors of the Rabbis took on a double form: first, the establishment of the traditional law, or *Halachah*; and second, the edification of the masses by means of historical, ethical, philosophical and religious discussions, or the *Haggadah*. The two strands of Halacha and Haggadah were not mutually exclusive. They existed side by side. After the explanation of a law, the master often fired the imagination of his audience with a beautiful saying, legend, fable or parable. As these grew out of the text of Scripture, they were in course of time embodied in Halachic and Haggadic commentaries on the books of the Torah under the general name of *Midrashim* (*Mechilta*, *Sifra* and *Sifre*). Akiba made a radical departure from the older method of instruction in that he made a fresh distribution of the traditional interpretations of Scripture — not according to the order of the books of the Bible — but topically, according to the subject matter. This classification of the Jewish law into proper divisions and subdivisions was calculated to assist the lawyers in the handling of practical problems and to make the

law accessible to all. Several attempts in the same direction were made by Akiba's disciples of the fourth generation of Tannaim (139-165), notably by Rabbi Meir.

Mishnah — At last, during the fifth generation of Tannaim, (165-200), after more than five centuries of steady growth, the whole body of traditional law was codified into the *Mishnah*, or "Oral Teaching," by the influential and saintly Rabbenu Judah the Nasi, or Patriarch, a descendant of Hillel. The *Mishnah* appeared about the year 220. It is divided into six orders (*Sedorim*):

1. *Zeraim* (Seeds), deals with the ritual laws concerning the cultivation of the soil and its products. Its opening treatise is devoted to liturgical rules, prayers and benedictions.
2. *Moed* (Season), deals with the laws of the Sabbath and festivals.
3. *Noshim* (Women), presents the laws of marriage and divorce.
4. *Nezikin* (Damages), treats civil and criminal law.
5. *Kodoshim* (Sacred), is devoted to the regulations of the sacrificial cult.
6. *Tohoros* (Purifications), defines the laws of ceremonial cleanliness.

The six orders of the *Mishnah* contain sixty-three (formerly reckoned sixty) *Masechtas*, or treatises. These are conveniently grouped into *Perakim*, or chapters, and into paragraphs. The *Mishnah* is written in pure and fluent Hebrew, which was the language of

the schools at least to the death of Judah. All the other Tannaitic teachings that failed to find their way into the Mishnah are known as *Boraita*, i. e., "external (Mishnah)" or *Tosephta*, "addition (to the Mishnah)."

Much opposition existed to reducing the "Oral" Law to writing, for fear that it would supplant the people's interest in the written Torah. Rabbi Judah, through his personal prominence and dignity as Patriarch, overcame all objection. His work, covering all branches of ritual, civil and criminal law, became the standard text book in all the schools. Its popularity can be measured by some of the following statements. One Rabbi declared that "the study of the Mishnah equals in merit the offering of sacrifices," and another spoke of it as "a firm iron pillar" from which none may stray. Thus the Mishnah became the authoritative code of the Jewish people (see J. Z. Lauterbach, article Mishnah in the Jewish Encyclopedia, vol. viii, p. 612 ff.)

Spirit of the Mishnah — The whole work covers every phase of civil and religious life. Its characteristic feature is the connection of daily conduct with religion. The whole bears the imprint of the religious views of its editor, Prince Judah, who is reported to have taught this wise doctrine: "Which is the right course that a man should choose for himself? That which he feels to be honorable to himself, and which also brings him honor from mankind. Be heedful of a light precept as of a grave one, for thou knowest not the

grant of reward for each precept. Reckon the loss incurred by the fulfillment of a precept against the reward secured by its observance; and the gain gotten by a transgression, against the loss it involves. Reflect upon three things, and thou wilt not come within the power of sin: Know what is above thee—a seeing Eye, and a hearing Ear, and all thy deeds are written in a book.” (Aboth, II:1).

In the view of the Mishnah, there are no light and no weighty commandments, for all of them reflect the Divine will. The law in its totality, though seemingly new, goes back to Moses. He received it from God at Sinai and delivered it to Joshua, who in turn gave it to the elders, and the elders to the prophets, and the prophets to the men of the Great Synagogue, or the scribes. Hence the conscientious fulfillment of the law in reality means obedience to the will of God and brings with it rewards in this life and in the hereafter. As a work designed to regulate the social as well as the spiritual life of the Jewish people, the Mishnah naturally bears a legal character. At the same time, the spiritual element is manifest. The letter of the law is not permitted to cover the spirit. “The Holy One, blessed be He, desired to make Israel meritorious, therefore He gave them a copious Torah with numerous commandments.” The authors of the Mishnah felt that not every man’s conscience can be relied upon to create its own standards and, therefore, the guidance of clearly defined

laws is of utmost necessity. They only described the minimum demands of religion. For the full religious life, they urged the study of the Torah. The spirit of the Mishnah is best expressed in the following paragraph from the Treatise *Peah*, which has been made part of the Orthodox Jew's daily devotion: "These are the things which have no fixed measure (by enactment of the law): the (extent of the) corners of the field (that one is obliged to leave for the poor), the amount of the first fruit and the offering to be brought on appearing before the Lord at the three pilgrim festivals; also the practice of charity and the study of the Law. These are the things, the fruit of which a man enjoys in this world, while the stock remains for him for the world to come: viz., honoring father and mother, the practice of charity, timely attendance at the Synagogue morning and evening, hospitality to wayfarers, visiting the sick, dowering the indigent bride, attending the dead to the grave, devotion in prayer, and making peace between man and his fellow; but the study of the Law is equal to them all."

The Palestinian Talmud; Gemara — The Mishnah became the basis of juristic and religious discussions in the Palestinian and Babylonian academies. In Prince Judah's own academies at Tiberias, at Sephoris, and at Caesarea, its contents were studied with unwearied energy and zeal during the third and fourth centuries. With the increased persecutions of the Palestinian Jews follow-

ing Constantine's establishment of Christianity as the official religion of the state, it became necessary to gather all the comments and elaborations of the Mishnaic text and thus save them from oblivion. This resulted in the redaction of the Palestinian, or the Jerusalem Talmud. In this work the Mishnaic statements are taken up one after the other and are discussed. These comments covering four *Sedorim* (39 tracts in all) constitute the *Gemara* (meaning "the expository supplement"), and the commentators are known as the *Amoraim* (speakers or interpreters). The Palestinian Gemara is written in western Aramaic, which had replaced Hebrew as the language of the people. By the side of its legal discussions, the Palestinian Talmud preserves rich aphorisms, ethical maxims and fairy-lore which go under the name of *Haggadah*.

The Babylonian Talmud — Of greater prominence is the Babylonian Talmud. This work, usually published in twelve bulky volumes, covers thirty-six and a half tracts of the Mishnah and is about four times the size of the Palestinian Talmud. It grew out of the Babylonian academies of Nehardea, Sura and Pumbedita during the period extending from the beginning of the third to the end of the fifth centuries and is the work of six generations of Amoraim. Among the founders of the Babylonian Talmud, we must mention Abba Arecha, commonly known as Rav, a man of deep acumen and spirituality. He was the author of several prayers for the

Rosh Hashonoh service, which are the rarest gems in the wondrous liturgy for the New Year's Day. His *Oleinu*, or the Adoration prayer, is recited at the conclusion of every Divine Service. His precepts show rare beauty of soul. "Man"—he said—"will hereafter be called to account for depriving himself of the good things which the world lawfully offers." Again: "What is forbidden in public is unlawful in the inner chamber." These views, showing the sanity of the Jewish faith, are in keeping with Rav's statement that "the commandments of the Torah were only given to improve men's morals." The other celebrity usually mentioned in connection with Rav is Samuel of Nehardea. An astronomer of high rank, he fixed the rules of the Jewish calendar which, with the modification of Hillel the Second, is in force to this day. "The paths of the stars"—he used to say—"are as known to me as the streets of Nehardea." As jurist, too, he holds a place of preeminence in Jewish life. He formulated the rule that the "civil law of the land is binding upon the Jews." While Rav is recognized as the authority of ritual law, Samuel is acknowledged as the authority of civil law.

The Gemara — As in the Palestinian, so in the Babylonian Talmud, the Mishnah is the basis of discussion. The discussions of the Amoraim embodied in the Gemara take the form of a running commentary on the Mishnah. Extraneous traditions, legends, parables and ethical and religious discussions

are here more loosely strung together and more copiously, than in the Palestinian Talmud. The language of the Gemara in the Babylonian Talmud is Eastern Aramaic. The hypercritical quibbling and casuistry of some of the Amoraim are held up to ridicule in the Talmud itself. The scholars of Pumbedita are stigmatized as being able to pull an elephant through the eye of a needle. The juristic style reached its heights of obscurantism in these argumentations of the old masters of law. Lines of thought are frequently but hinted at, seldom fully elaborated. This short-hand of ancient disputations, with the peculiar terminology and methodology, printed without a comma, period or question mark, demand alert and sharp-witted thinking on the part of the reader.

The Ethics of the Talmud — This intricate mass of legal discussion is irradiated by a lofty ethical spirit. Justice ranks above technicalities, for law serves as the arm of religion. Of the person who violated the higher moral law, although he managed to keep within the civil law, the Rabbis declared: "He is free according to the laws of men, but guilty according to the judgments of God." They felt that a man cannot act treacherously towards his friend unless he denied God. The chief aims of the Halachah were the conservation of human life, the upholding of human dignity and the promotion of peace through the establishment of justice between men. "As practical legislators," writes Prof.

Lauterbach, "they (the Rabbis) often had to content themselves with merely approaching the ideal, but they never forgot the two fundamental principles, the fatherhood of God and the brotherhood of man. They constantly kept before them the vision of a united humanity worshipping the one true God." (See *Ethics of the Halachah*, in *Yearbook of the Central Conference of American Rabbis*, vol. xxiii, p. 284.)

It is particularly in the Haggadah that the ethical and the religious ideals of the Jews in Post-Biblical times reached the highest points. Here we frequently find rich deposits of precious gold. Bits of scientific discussions on astronomical and geometrical, medical and psychological subjects mingle with reflections on magic, stories about Asmodeus, king of devils, who, like the Mephistopheles of Goethe's poem, disported himself with his Faust in the person of the wise King Solomon, and about Lilith the queen of demons. Here we read of the antics of the devils and the wonders of the angels. Holy men perform miracles. The dead rise from their graves; the ghosts walk the earth at night. And we emerge from these tangled woods and enchanted castles to find ourselves in the open field, star-lit and wonderful. We see the mysteries of nature, of God and of the human soul, and find ourselves in a pure atmosphere of holiness and of exalted faith. "Dost thou desire to know Him at whose command the world came into being, study the Haggadah;

for thus thou recognizest the Holy One, blessed be He, and cleavest unto His paths."

Encyclopedic Character — The Talmud is not the work of one author or of several authors, but rather the result of the collective labors of many successive generations, covering a period of nearly a thousand years. The authors of this gigantic work were recruited from all walks of life. Israel Abrahams writes: "Some were possessed of much material wealth, others were excessively poor. But few of them were professional men of letters. Like the Tannaim, so the Amoraim were often artisans, field laborers, or physicians." Their mental labors, too, naturally varied in form and content. When collected in one body, their discussions indeed assumed a unique appearance in the history of literature. The Talmud may be rightly described as an ancient encyclopedia of universal knowledge without the convenience of an alphabetical and systematic arrangement. It reflects a millennium of civilization in Palestine and Babylonia and the thoughts of thousands of minds on Israel, humanity, the world, the soul and God.

The Authority of the Talmud — The Talmud shared the fate of the Jewish people. Its folios were on several occasions burned by zealous bigots. The more it was attacked, the more precious it became to the Jewish people. For loyal Jews, the Talmud represented "an actual continuation of the revelation made at Sinai, an unassailable

authority." The Bible itself was read in the light of its interpretations. The various codes, like the *Mishnah Torah* (Repetition of the Law) of Maimonides; the *Turim*, (Rows of Laws), by Jacob b. Asher and the *Schulhan Aruch*, (Arranged Table) by Joseph Caro (Sixteenth Century) aimed to crystallize Talmudic prescriptions for practical application.

For Reform Judaism, the Talmud has lost its absoluteness. In the words of Moses Mielziner, the successor to I. M. Wise in the presidency of the Hebrew Union College: "Under the changed circumstances in which we are living, many laws and customs treated and enjoined in the Talmud have become obsolete and impracticable. . . . Many religious views expressed by the Talmudists are rejected as incompatible with modern thoughts and conceptions." Nevertheless . . . "Judaism nowadays still rests on the foundation which is laid down in the Talmud. Thus, for instance, the elements of our ritual prayers and the arrangement of our public service, our festive calendar and the celebration of some of our holiest festivals, the marriage law and innumerable forms and customs of the religious life are, though more or less modified and fashioned according to the demands of our time, still on the whole permeated and governed by the Talmudic principles and regulations."

THE MIDRASH

BY ISRAEL BETTAN

Through many long centuries, the genius of our people spent itself almost to depletion in the ceaseless endeavor to voice the undying truth of Israel by the constant reinterpretation of the letter of the Bible. The excessive reverence the Jew cherished for the letter of the Book enabled him not only to perpetuate the spirit of the Book, which he treasured more than life itself, but also to broaden and deepen and illumine that very spirit. For when his gaze was most steadily fixed upon the letter, it was always with the expectation of discovering, by means of the closest scrutiny, such hidden possibilities in the letter as would more adequately express the meaning and more vividly describe the operation of the underlying spirit.

This process of enriching and illuminating the spirit of the Bible by the minute examination and broad interpretation of the letter, bears the commonly accepted designation of *Midrash*. Derived from a Hebrew word which means to search, to investigate, the Midrash aims to go beyond the literal interpretation of a word or a phrase; it attempts to penetrate more deeply into its spirit. At times, the purpose of the Midrash is to define more clearly the meaning, or explain more fully the operation, of a Biblical law; it is known then as *Midrash Halachah*, the word "*Halachah*" denoting that rule of life which takes the form of law and ritual. More often, it is the purpose of the Midrash to edify, to

interpret the Biblical text from the ethical or devotional point of view; it is known then as *Midrash Haggadah*, the word "*Haggadah*" signifying a form of teaching that seeks to admonish rather than to legislate, to inspire rather than to instruct, to appeal to the imagination, the poetic faculty of the soul, rather than to the sense of obedience and conformity. In either case, the chief object of the Midrash is to search after the inner content of the Bible, whether it deals with questions or law or with aspects of the purely ethical and spiritual life.

That the need of such a method of interpretation as the Midrash represents should have made itself felt very early in our history, will occasion but little surprise. No law can be so framed as to apply, without the aid of trained interpreters, to all possible questions and situations. The fundamental law of a land is seldom changed or modified. The complications arising in daily life demand a special exposition of the Constitution. Nor can a statement of truth be made so exhaustive as to embrace all of its aspects and implications. To make a theory, when applied to practice, meet all the various conditions and needs of life, more than mere explanation of its literal meaning is required; one must strive to expound its deeper meaning, to explore its inner significance. Thus, the Rabbis, accepting the Bible as the sole guide of their life, endeavored to find in Biblical statement, expressed or implied, an answer to every question, a solution to every problem.

But aside from the natural limitation of the word and the multiplying situations of life, in themselves sufficient to account for the rise of the Midrash, there was another factor which proved no less effective in promoting the search after the deeper meaning of the

letter of the Book. The divine admonition, as embodied in the Biblical verse: "This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night", led to a most intense concentration of all the mental powers of the Jew upon the almost exclusive study of the Bible. A richly-endowed people, possessing intellectual gifts of the most varied sorts, thus found itself literally imprisoned within the Bastille of the Book. But as "iron bars do not a prison make", so the soul that dreams will not be checked in its flight by fetters of gold. If it cannot break the chain that binds, it will forge new links to lengthen the chain. Or, better still, it will people the very space that narrowly encircles it with the creations of its dreams. It will turn the prison into a palace. Thus, the imaginative, the poetic faculties of the Rabbis, which were denied an outlet into foreign fields and were enclosed within the bounds of the Book, wove the golden threads of richest fancy into the very texture of the Book.

Positing the conviction that no words in the Bible are superfluous, that every apparently superfluous letter will, upon further cultivation, yield a most fruitful meaning, the Rabbis sought so to interpret the letter as to give fullest expression to their own thoughts and aspirations, to their own romantic dreams of an exalted past, to their own glowing visions of a glorious future. While the poetic genius of other ancient peoples lavished its exuberant powers upon the gods and goddesses of an extravagant mythology, our ancient masters of the Book rehearsed in poetic strain the wondrous manifestations of God's glory and power; conjured up a vision of a crown for the Torah, which they studded with the precious jewels of noblest sentiments; created a legendary setting for the past, in which

Israel, and the heroes and teachers of Israel, shone in all their resplendent greatness of soul; and drew a word-picture of the nature and glory of the righteous life, which for completeness of conception and nobility of aim has no parallel in the world's literature. Thus, issuing from the Book as its inexhaustible source, the stream of Jewish ideas and ideals has flowed steadily and majestically on, growing ever deeper and wider, until today, in the final stages of its progress toward the great open sea of universal thought, it is seen to possess a richness and warmth which, like the Gulf Stream, may yet bring life to many a half-frozen continent.

As the ethical thought and legendary lore of the Midrash are largely based on luminous interpretations of Biblical texts, it may be well to illustrate the method employed by citing one or two examples. In commenting on the verse: "It is a tree of life to them that lay hold of it" (Proverbs II:18), the Midrash deduces a most significant spiritual fact. "Scripture does not say", it observes, "that the Torah is a source of life to those who study it; for then the world would soon become lifeless. To 'lay hold of it' must mean to conform one's conduct to its teachings—an accomplishment which is within the reach of all men".

"These are the accounts of the Tabernacle" (Exodus XXXVIII:21). Wherefore did Moses render an account unto the people? There must have been those who charged Moses with having misappropriated some of the funds, pointing no doubt to his sturdy physical appearance as evidence of great material prosperity. When these innuendos had reached Moses, he resolved to give a detailed financial account to the people. Hence, those who handle public funds should submit an itemized statement of all expenditures.

"Now the Lord said unto Abraham, Get thee out of thy country and from thy kindred" (Genesis XII: 1). Abraham may be compared to a flask of balsam. When it lies in an obscure corner, tightly sealed, it keeps its fragrance and sweetness to itself. But when the flask is opened and carried from place to place, its sweet fragrance is diffused, enhancing the joy of numberless people who inhale its aroma. It was thus that God spoke to Abraham our father: "Go forth and wander from place to place that thy name may become great and through thee all the nations may be blessed."

"So shall thy seed be" (Genesis XV:5). It is like unto a man who went forth on a journey and found himself in a desert, worn and weary, with the scorching sun beating upon him, with no resting place in sight. As he journeyed on, faint with exhaustion, he suddenly descried a large tree, rich in foliage and weighted down with fruit, standing beside a bubbling spring. He hastened to it and took shelter under its protecting boughs. When he had rested sufficiently and felt strong again, before resuming his journey, he addressed himself to the tree in the following manner: "O tree, wherewith shall I bless thee? Shall I bless thee with stateliness of form, with abundant foliage, with luxuriant growth and fruitfulness? — these blessings are thine already! There is but one blessing I may fittingly pronounce upon thee: 'May thy seed, when replanted, become like thee!' Even so did God speak unto Abraham, whom He had found faithful after so many ages of infidelity and rebelliousness."

It was by such and similar methods of interpretation that the Midrash sought to penetrate into the inner secret of the letter of the Book. While the material of the Midrash originated long before it was reduced to writing, the major works in which the literature is

preserved for us received their final form during the fifth century of our present era. This, of course, does not refer to the Tannaitic Midrashim, which bear an earlier date, nor to the collections and adaptations of existing Midrashim, which bear the imprint of a much later date. It is a vast literature, a fuller analysis of which would require much more space than is allotted here. English readers, desirous of gaining some insight into the rich content of the Midrash, will do well to consult such works as "*The Legends of the Jews*" — Louis Ginzberg; "*Rabbinic Philosophy and Ethics*" — Gerald Friedlander; "*The Ethics of Judaism*" — M. Lazarus; "*Midrash*" — *Jewish Encyclopedia*, Vol. VIII.

MODERN HEBREW LITERATURE

BY S. FELIX MENDELSON

Hebrew has always been known among the Jewish people as *Leshon Hakodesh*, "the sacred tongue." It has derived this designation from the fact that it has been the language of prayer both at home and at the synagogue and from the further circumstance that practically its entire literature has been of a religious content. Modern Hebrew literature, however, is characterized primarily by its secular nature. Instead of championing orthodox beliefs and practices, modern Hebrew literature began to assume a rigidly critical attitude towards them.

What passes for modern Hebrew literature is only about a century and a half old. It came into being as a result of the emergence of the Jew from the Ghetto atmosphere which began in Germany in the middle of the eighteenth century, under the leadership of *Moses Mendelssohn* (1729-1786). A group of men, who called themselves *Maskilim*, "enlighteners," started to publish a literary miscellany, entitled *Ha-Measef* ("The Collector"), by means of which they intended to bring modern ideas to the Ghetto Jew. The most important member of the Mendelssohn school was *Hartwig Wessely* (1725-1805), whose rhetorical "Songs of Glory" strike a new note in Hebrew poetry. As the literature of this period had no other vital tendency, it was doomed to be shortlived. As soon as the German Jew learned to master the language of the land (in

which the Maskilim were largely instrumental), he had no more use for the Hebraic flourishes. The early phase of modern Hebrew literature therefore constituted only a strong "assimilationist" factor.

Hebrew enlightenment traveled from Germany to Galicia where it found a more fertile soil. Here the literature emerged with a strong protest against the rigidity of Rabbinism and against the fanaticism of Hassidism. The Hebrew writers of Galicia, however, were not only destructive; they were also constructive. The outstanding figures of this period were *Isaac Erter* (1792-1841) who cloaked his ideas in clever satires; the pioneers of the scientific study of Judaism: *Nachman Krochmal* (1785-1840) philosopher and historian, author of the *More Nebuche Haz'man*, "A Guide for the Perplexed of the Times," and *Solomon Jehudah Rapaport* (1790-1867), author of significant historical and biographical studies. To the same group belongs the Italian philologist, exegete and poet *Samuel David Luzzato* (1800-1865).

From Galicia, modern Hebrew (or the Haskalah) literature moved to Russia and Poland where it reached its zenith. Here the Jews were not as advanced in secular culture as their brethren of Western Europe. The language of the land was a terra incognita to most of them; and Yiddish, their mother tongue, had not as yet figured as a literary medium. They were prepared for something new to change their colorless existence. The "enlighteners," therefore, found here a productive field of activity. They found Hebrew to be the only language in which to express their message and therefore created a rich literature of books and periodicals. The impetus of modernism was also stimulated by Czar Alexander the Second's (1856-1881) liberal policy towards the Jews. The Maskilim heralded

the message of the new day in the Hebrew language. Some of the chief creators of the Hebrew literature in Russia were *Isaac Baer Levinson* (1788-1860), a champion of reforms in educational methods and a defender of Judaism; *Abraham Mapu* (1808-1867) who expressed his dissatisfaction with the Jewish life of his generation by describing in romantic tales the glories of Israel in ancient Palestine; *Abraham Dovber Lebensohn* (1789-1878), the poet, and his gifted son, *Micha Joseph* (1828-1852); and *Judah Leon Gordon* (1831-1892), the most distinguished of the Maskilim, a poet of note and a militant publicist.

The contemporary rabbis opposed the tendency of the Maskilim, claiming that the Russian Government was insincere in its intentions regarding the Jewish people. The pogroms which followed upon the assassination of Alexander the Second corroborated their suspicions. Henceforth Hebrew literature became the mouthpiece of the awakened national Jewish spirit as it expressed itself in the aspirations of the *Hoveve Zion*, "Lovers of Zion," and later in Political Zionism. If it were not for the Hebrew writers, Zionism would never have been the great movement which it proved to be. Some of the chief spokesmen of the nationalistic idea in modern Hebrew literature are *Peretz Smolenskin* (1842-1885), *Moses Leib Lilienblum* (1843-1910), *Asher Ginzberg*, who is best known under the pseudonym *Ahad Ha'am* (B. 1856), and *Nahum Sokolow* (B. 1859). *Chaim Nachman Bialik* (B. 1873) may be considered its chief poetic exponent. Among the other outstanding poets of today are *Saul Tchernichowski*, *Z. Shneor*, and *Jacob Cohen*. These writers and scholars have attained for modern Hebrew literature a significant position among the literatures of the world.

After 1882 Hebrew literature ceased to be a means to an end and became an end in itself, cultivated as one of the great assets of the Jewish people. S. J. Abramovitz, known as *Mendele Mocher Sefhorim*," deserves special mention as moulder of the new Hebrew style. David Frishman (1865-1922), as editor, translator and brilliant critic brought the artistic standards of European literature into Hebrew. Jehuda Steinberg (1863-1908) left penetrating pictures of Jewish life in Russia and especially of the Hasidim. Micha Joseph Berditchevski (1865-1921) wrote on philosophic themes, on Hasidic life and on Jewish legends. David Neumark (1866-1924) produced outstanding works in the field of Jewish philosophy. Joseph Klausner and Reuben Brainin have distinguished themselves as editors and essayists.

Side by side with the written language, Hebrew has made a great deal of progress also as a spoken language. The foremost champion of spoken Hebrew was Eliezer Ben Yehudah (1857-1922), who went to Jerusalem for the purpose of founding the first Hebrew-speaking home in the world. Today Palestine has a complete school system, from kindergarten through university, in all of which Hebrew is the language of instruction. It is also the language of the street in the cities and colonies of Palestine.

The chief agencies for the promotion of modern Hebrew literature have been the *Achiasaf* and *Tushiya* companies of Warsaw and the *Morijah* of Odessa. Abram Joseph Stybel, a merchant of Warsaw, Poland, established the *Stybel Publishing House* during the World War and has spent a vast fortune on translations of world classics into Hebrew, as well as on original creations. The *Dvir Publishing House* of Tel-Aviv, Palestine, headed by Chaim Nachman Bialik, has

issued numerous valuable works in Hebrew. Among the influential journals are the *Hashahar* (1869-1884), published by P. Smolenskin, the *Hashiloah* (founded by *Ahad Ha'am* in 1897) and the *Hatekufah*.

Attempts from time to time have been made, with more or less success, to publish Hebrew periodicals in the United States also. Today modern Hebraism is represented in America by the *Hatoren*, "The Mast," a monthly, and the *Hadoar*, "The Post," a weekly, both of which are published in New York. In America, too, *J. D. Eisenstein* published the *Ozar Yisroel*, an encyclopedia of Jews and Judaism, in ten volumes.

YIDDISH LITERATURE

BY S. FELIX MENDELSON

Yiddish (or Judaeo-German) is the mother tongue of the majority of the Jews of Russia, Poland, Roumania, Austro-Hungary, and of the recent immigrants of these countries residing in America and South Africa. The basic element of this language represents an arrested form of German, as it was spoken in the eleventh and twelfth centuries, and was brought to Eastern Europe by the Jewish immigrants from Germanic lands. The Yiddish of East European countries includes about twenty percent of Hebrew words and ten percent of Slavic while in America the Slavic element is almost completely replaced by an even greater percentage of English.

Yiddish literature is of comparatively recent origin. Up to the nineteenth century, the majority of Jews mastered enough Hebrew to be in no need of any other literary medium. Early Yiddish was used for the purpose of providing reading material only for the ignorant folk and for women (who were not taught any Hebrew, as a rule, up to modern times). Notable examples of this type of literature are the *Ze'edah Ure'edah*, a homiletical version of the Pentateuch (published for the first time in 1648) and the numerous collections of personal prayers for all occasions, which are known as *Tehinos*.

The early *Maskilim* of Germany, trying to disseminate Germanic culture among Jews, treated the antiquated and "ungrammatical" Judaeo-German with disdain and viewed it as a contemptible "jargon." Accordingly, the only books published in Yiddish during the early period of "enlightenment" were folk

songs and Hassidic wonder tales. However, with the entrenchment of the "enlightenment" movement in Russia, some of its exponents learned to appreciate the value of Yiddish as a medium for spreading modern ideas among the masses. This conviction led Hebraists like *Isaac Baer Levinson* (1788-1860) and *Abraham Baer Gottlober* (1811-1899) to write also in Yiddish. To this period belong also popular literati like *Isaac Mayer Dick* (1803-1893), who wrote excellent short stories, and *Nahum Mayer Shaikewitch*, best known under the pseudonym *Shomer* (1849-1906), who wrote conventional romances for the masses. All this time, Yiddish was regarded as an annex of Hebrew literature.

The real father of an independent Yiddish literature is *Shalom Jacob Abramovitz*, who is better known as *Mendele Mocher Seforim* (1830-1917). Abramovitz was a realist and he artistically depicted the Jewish life of his generation in a series of tales. He was followed by a long array of novelists, short story writers, and poets, who have attained for Yiddish an important position among the literatures of the world. Next to Mendele, the greatest Yiddish writers are: *Shalom Rabinowitz*, known as "*Sholom Aleichem*" (1859-1916) (*Menachem Mendel; Teyvkh der Milchiker; Fun dem Yerid, etc.*), who, because of his rich humor, earned for himself the title of "*the Jewish Mark Twain*;" *Isaac Loeb Peretz* (1851-1915), the mystic poet-philosopher (*Folkstimliche Geshichten; Hassidish, etc.*); *Jacob Dinesohn* and *Mordecai Spekor*, the classic novelists of modern Yiddish; and *Simeon Samuel Froog* and *Morris Rosenfeld* (1862-1922), poets. Some of these authors flourished in Russia; others continued their work in America. Among the contemporary Yiddish writers are *Solomon Bloomgarten "Yehoash"*; *Liesin*,

Einhorn, I. I. Schwartz and Leivik, poets; *Abraham Cahan, L. E. Miller, Peter Wiernik, G. Selikovitch, William Edlin, Gedaliah Bublik, Leon Zolotkof, K. Marmor*, and *M. Olgin*, journalists; *Israel J. Zevin* "*Tashrak*" and *Z. Libin*, short story writers and humorists; *S. Niger, Joel Enteen, Hayim Zshitlovski*, essayists; *Abraham Raisin* (*Neie Lieder; Neie Derzehlungen*); *N. D. Naumberg, Shalom Ash, David Bergelson, Mosheh Nadir, J. Apotashu, A. Raboi, Yitzhok Even, Litvin*, and *David Pinski*, novelists, short story writers and dramatists.

The development of the literature has also given rise to the Yiddish drama, the father of which was *Abraham Goldfaden*, a Russian Jew who staged his first Yiddish play in Jassy, Roumania, in the seventies. Goldfaden organized a troupe for which he wrote the plays (mostly operettas with a historical setting: *Shulamis, Bar Kokba*, etc.), composed the music, and trained the actors. He gave performances in a number of large cities in Russia but owing to the obstacles placed in his way by the government, he was forced to come to America. Here the Yiddish theatre has attained its highest development, staging plays by *Jacob Gordin* (1853-1909), *S. Libin* and *Leon Kobrin, Dimov, Peretz Hirshbein, Ash* and *Pinski*.

Modern Yiddish has a powerful press, of which the initial attempt was made by *Alexander Zederbaum* (1816-1893), the publisher of the Hebrew "*Hammelitz*", when he launched a journal, *Kol Mevasser*, in 1863. Yiddish journalism, however, was for a long time not as successful in Eastern Europe as in America. The first Yiddish daily in Russia, "*Der Fraind*", was started in Petrograd as late as 1903 but since that day, Yiddish newspapers have been published in a number of cities in Russia Poland, and Galicia.

In the United States, the first serious effort to publish a Yiddish journal was made in New York by *Kasriel Zevi Sarasohn*, when he issued his weekly "*Yiddishe Gazetten*" in 1874. This paper was converted into a daily, entitled "*Yiddishes Tageblatt*," in 1885 and it is still published under that name. Four other dailies, "*Forwaerts*," "*Der Tog*," "*Morgen Journal*," and "*Die Freheit*" are at present published in New York. In addition to these dailies, New York has several weeklies and monthlies (*Die Zukunft*, etc.) and one humorous journal, "*Der Grosser Kundes*." Yiddish papers are also published in several other principal cities of the country.

An interesting tendency of recent Yiddish literature is to collect and preserve material of a folkloristic nature. Thus *Ignatz Bernstein* assembled a large number of Jewish proverbs, *S. Ansky* (author of "*The Dybbuk*") got together a number of folk tales, *J. H. Rabnitzky* preserved typical Jewish Legends; while *J. L. Cohen* published a collection of folk songs.

In the field of belles-lettres, Yiddish literature represents an improvement upon modern Hebrew. A goodly number of Yiddish novels and tales have been translated into several European languages.

JEWS IN ART AND SCIENCE

JEWISH MUSIC

BY ABRAHAM Z. IDELSOHN

"We strain our eyes into the far reaches of the dim past, seeking the origin of our song, for ours is the music of an ancient people. Israel drew his tones from the silent beginnings of time. We can no longer gaze the distance to our music's source.

"We strain our ears to catch the sounds of the early expression of our people's moods. Would that we could hear those lyric strains of the shepherd on the hilltops of the Holy Land, the joyous abandon of the music of the youths and maidens as they danced in the open fields, the swelling notes of the full-hearted praise for the bounty of the harvest! . . .

"What joy, then, to gather the later flowers of these ancient roots of song, and find them sweet! The music that we have is rich and virile, with the mellowness of the past and the joyous promise of a future."¹

A tragic error has been the tendency, especially in this country, to abolish the hazzan from the Temples — tragic not only because the hazzan was the central figure and the historic bearer and creator of the synagogue song all the ages through, but especially because it was he who introduced warmth and soulfulness into the service, through his vocal interpretation of

¹An Introduction to Jewish Music, A. Irma Cohon, Program I.

the prayers, this interpretation, as before stated, being the ancient and genuine form of Semitic worship. The place left vacant by him can not be filled by any substitute. With the development of Jewish life in America, and the constant changing and deepening of things, thoughts, and institutions, the great value of the institution of the hazzan will undoubtedly be recognized and he will be reintroduced — his functions being somewhat modified in accordance with the needs and conditions arising here.

The Song of the Bible — The earliest Jewish music is preserved in the cantillations of the Bible. In the Orthodox Synagogue, the Pentateuch, Prophets, Lamentations, Esther, Song of Songs, Ruth, and Ecclesiastes, are still chanted "without any fetters of time, interpreting the words of the song, and falling into the loose rhythm of the sentence."² Each chant (mode) has its specific characteristics, expressing the spirit of the respective book — as for instance, the mode for the Pentateuch has features of strength and power and optimism, while the prophetic mode has a strain of hope and consolation. Lamentations has a melancholy, plaintive character. The Song of Songs and Ruth are lyric in strain, full of lightness and joy. For Esther (*Megilla*), there is a dramatic expression, at times joyous and at times melancholy, following the contents of the narrative. These chants are of Palestinian origin. Our ancestors sang them while tilling their holy soil and when forced to leave their home, they carried them as a dear remembrance to the four corners of the world. Upon close investigation, we discover that all the different Jewish communities of the Diaspora still have these chants in common, though

²Ibid.

every local atmosphere has laid its impress upon the features of the song. In the course of the history of the Jew in the Diaspora, local variations of style were developed in synagogal song, such as the Yemenite in Southern Arabia, the Persian in Bokhara, the Babylonian in Mesopotamia, the Oriental Sephardic in the original Turkish provinces, the Italian, the Moroccan, the Portuguese (Spanish refugees in Europe), the Southern French, the German (Ashkenazic), and the Eastern European in the Slavic countries. "Like the Jew himself, who wears the costume of every country," his ancient Palestinian song "takes on the coloring of the skies beneath which it flowers." We feel the atmosphere of German music in the tunes of German Jews and of Spain in those of Spanish Jews. Even so has the Russian music influenced the Russian Jew. But beneath that garment, the original song of the Jew is to be found.

Indeed that song of the Bible is at least two thousand years old. It is perhaps because of its antiquity that it has been neglected by the modern Jew — especially because of its lack of a strict rhythm, for we modern Jews are influenced by European music in which undue emphasis is laid on rhythm. These Biblical chants are to be considered the most original part of the Jewish song. They were, in all probability, the basis for the Temple music in Jerusalem. Of course, when performed by trained musicians, accompanied by instruments, and rendered by large choruses, these simple chants were enriched in brilliancy and intricate rhythm. The Jewish people as a whole has never forgotten its original song, despite outside influences and forced assimilation and despite the adoption of such of

³Ibid.

the songs of other peoples as appealed to it. History teaches us that a cultured people never abandons its original song, especially when that people has its own spiritual life and cultural values. For example, the Moorish population in Southern Spain was forced to embrace Christianity and the Spanish language. Yet, after the lapse of four centuries, we can hear in Andalusia a pure Moorish song — of course with Spanish words.

Preservation and Development of Biblical Song — Biblical song did not grow stagnant. It became the basis of other musical forms; for example, out of the Biblical mode grew the music for supplications (*S'lichos*), while the Pentateuch mode lent itself to prayers (*T'fillos*) and the mode of Lamentations became the basis for all the elegies (*Kinos*). Of this material, synagogue singers (*hazzanim*) formed tunes to beautify the service on holidays and especially on High Holidays. In their melodies, notwithstanding local influences before mentioned, it is still possible, upon exact analysis, to recognize the ancient elements interwoven in the compositions. In Israel's unity lies the promise of the preservation of the original character of its song. More faithfully did the Jews maintain their musical traditions than even the Catholic Church, with all its strict organization and control, could achieve in the various countries for its Gregorian Chant. And one need not wonder. The Gregorian Chant, a mixture of Jewish synagogal and Greek heathen song, was imposed upon people who neither conceived nor felt it as an outpouring of their own sentiments. It therefore remained artificial — incapable of eliciting the response of the inner emotions. The song was foreign to the people and their soul remained strange to it. On the other hand, the Jewish

song was a direct outpouring of the people's own sentiments. Therefore, without ordinances and decrees from spiritual heads, the Jewish people preserved and carried its own song as an echo of its soul.

But Jewish song can not be accounted so much a *racial* product as an *expression of the spiritual life* of the Jews, of their religion and of their historic conditions. Hence the Jewish song as it has been developed to the present time did not remain at the stage of the Biblical modes of two thousand years ago; but two thousand years of *Jewish* history and thought, of development of religion and ideals, and — last but not least — of the development of general human culture and of music in particular have left their impress upon the synagogal song. In the designation "*Synagogal Song*," the entire song of the Jewish people is included, because the spiritual and even social life of the Jew was concentrated in the synagogue before the destruction of the Second Temple in Palestine. The synagogue became the holy soil upon which the Jew grew up and lived from his early youth to his last day. Even his domestic life was strongly influenced by the synagogue. Therefore, even his home song took on a religious and spiritual color. The home song, called the folksong, the song of the children and of the women, was not only sung in Hebrew, but also in the vernacular of every age and country, as Aramaic, Persian, Arabic, Greek, Latin, Italian, Spanish, Old French, Old German, etc. (each tongue molded into a Jewish idiom by the people's life and sentiments). This folksong is saturated with synagogal spirit and musical *motifs* from the ancient Biblical modes or from their derivatives, the modes of the prayers. Thus we can hear a lullaby or a love song or a satiric song based on the prophetic mode or the Megilla mode or any other of

those frequently and traditionally sung in the synagogue. Interwoven with it are some Slavic, German, Arabic, or ancient Provencal bits of folksongs. But there is scarcely to be found, even in the so-called folksong, any tune adopted in its entirety from a foreign source. Always change, variation, insertion of synagogal elements can be detected.

With the destruction of the Temple in Jerusalem, the professional Jewish singers and musicians vanished. But we hear that the singing Levites did not disappear entirely. Some of them found a place to continue their art or at least their function as precentor (hazzan) in the synagogue (that substitute for the Temple). These hazzonim performed their office in the synagogue from its very beginning — at first in the very modest role of reader or rather chanter of the prayers and holy Scriptures since in ~~the~~ the Orient, there is no reading for religious functions without chant. During the centuries, these precentors grew in importance because of the people's desire for music and because the hazzonim were the only providers of Jewish song to Jewish people for Jewish purposes. It often happened that great rabbis, gifted with musical ability, functioned at the same time as hazzonim and contributed greatly toward the development of the synagogal song. They were at the same time poets and composers and the names of several of them were preserved in history rather as synagogal singers than as rabbis.

Modernization of Synagogal Music — Around the year 1800, a tendency toward modernization of the synagogal song arose, in connection with the general reorganization of the service. Inasmuch as the first men instrumental in the reconstruction were not musicians, they failed to reform the song in accord with its spirit and its history. An unrhythmical song

they deemed unmusical and tried to banish from the modern synagogue that very basis of Jewish music — the Biblical and prayer modes and several of the most distinguished compositions based upon those modes. In so doing, they robbed the synagogue of its vital breath, filling the emptiness with Protestant Church music which — as an expression of the Protestant denominations with radical Christian thoughts — may attract their adherents, especially if these be of the Anglo-Saxon tribes. But such songs fail entirely to make permanent appeal to the Jewish heart. Conscious of this failure, inspired synagogal singers of great musical ability in Germany, Austria, and Russia, during the nineteenth century, labored to create a synagogal music based on the ancient song of Israel and yet molded artistically according to the highest ideals of classic music. Though their effort was laudible, yet they were under the influence more of the Europeanization than the modernization of the synagogal song, in consequence whereof, while they benefited by the newly-achieved artistic musical forms, they at the same time introduced elements distinctive of German, Italian, and Slavic music. They left much to be done for the re-Judaizing of the song of the modern synagogue. Especially portentous was the disregard for the traditional musical style. During its two thousand years of existence, the synagogue had created a specific musical style, of which every hazzan, as well as every intelligent Jewish layman, was conscious. Often violent opposition had arisen when a synagogue singer, ambitious for personal display, had sinned against it. There was a special style for the Friday evening, for the Saturday morning, for the Saturday afternoon service, for the three festivals — evenings and mornings, even for the week days. But above all, there

was a distinctive style for the High Holidays. These different types, created as they were by the leading ideas and thoughts underlying the various holidays and services and consequently saturated with those thoughts, re-awakened the ideas and atmosphere of the particular service in the heart and mind of the Jew. So great has been the neglect of this style that, in most of our modern synagogues, a total lack of musical style is badly felt.

But nature and inheritance are more genuine than calculated schemes. And the history of Jewish song shows that the foreign elements forced into it have but temporary power, giving way ever and again to the original, the genuine, the traditional. These latest fads in synagogue song are doomed to the same fate. Such frequent innovations in song can be ascribed to our people's adaptability to its environment. Yet, with all his elasticity, the Jew continues to preserve his originality. It is eminently encouraging to note that here in America, such a composer as *Edward Stark*, of San Francisco, instinctively created out of the song of the old synagogue several High Holiday musical numbers in a most remarkably artistic manner. The increasing awakening of the Jewish spirit will give renewed life to Israel's traditional song — especially in America where the comparatively recently-created Jewish center promises to flourish and become the leading one in Israel.

Folksong — A word should be said concerning that song which, as above mentioned, though strongly influenced by the synagogue song, was yet used in home life or for religious inspiration outside of the synagogue. This folksong lives in the various idioms in which the social and home life of the Jews in different periods and different countries is so deeply reflected.

To every occasion the Jew gave tonal expression which bore certain religious features either of joy or sorrow. Especially for meals on Sabbath and festivals the typical songs known as *Zemiros* created that bright and joyous atmosphere of festivity. Every spiritual movement of far-reaching significance brought forth new folksongs. For example, that famous Hassidic movement toward the middle of the eighteenth century created the so-called Hassidic song and dance — their musical elements being constructed out of ancient Jewish, together with Ukrainian, *motifs* and molded and inspired by the Hassidic mystic, optimistic ideals.

Jewish Motifs in General Music — Not only has the Jewish song of Jewish singers consciously created for the synagogue its distinctive originality, even those composers of Jewish birth and early Jewish influence or education, who labored in the field of general music in Europe and America, instinctively dropped into the flowing waters of their song the wine of Jewish motifs.

The Future of Jewish Song — Thus Jewish song, despite all the various influences, remains a vital organism in which all these influences have been digested and, notwithstanding recurring tendencies to mummify it, it stands before us like Israel himself, "with the heart of youth and the head of age,"⁴ though gray haired and with features deep-lined by history, yet with youthful soul, looking hopefully and promisingly to the better future.

⁴Ibid.

COMPOSERS OF SYNAGOGAL MUSIC

WESTERN EUROPE

ISRAEL LOWY, Paris, 1773-1832. Chants Religieux.

SOLOMON SULZER, Vienna, 1804-1890. Shir Zion.

HIRSCH WEINTROUB, Königsberg, 1811-1882. Shire Beth Adonoi.

SAMUEL NAUMBOURG, Paris, 1815-1880. Zemiroth Yisroel; Agudath Shirim.

MORITZ DEUTSCH, Breslau, 1817-1892. Vorbeterschule.

LOUIS LEWANDOWSKI, Berlin, 1821-1894. Kol Rina Utefillah; Todah Vezimrah.

ABRAHAM BAER, Göteborg, Sweden, 1833-1894. Baal Tefillah.

FREDERICO CONSOLO, Florence, Italy, 1841-1906. Sefer Shire Yisroel, Libro Dei Cantate di Israele.

M. COHEN-LINARU, Bucharest, Roumania. In 1910 published Sephardic Synagogue Songs: T'fillos Yisroel.

RUSSIA

SOLOMON KASHTAN, Dubnow, 1781-1829.

BEZAELE SCHULSINGER, Odessa, 1790-1861.

JOEL DAVID LEVINSON (Baal Habesil), Wilna, 1816-1850.

CHAYIM WASSERZUG (Chayim Lomjer), Wilna, 1820-1882.

JOSIAS ABRAS, Odessa, 1820-1896. Zimrath Yah.

JACOB BACHMANN, Odessa, Budapest, 1846-1905.

ENGLAND

ISRAEL MOMBACH, London, 1813-1880.

MARCUS HAST, London, 1840-1911. Avodath Hakodesh; Oratorios.

AMERICA

SIGMUND SCHLESINGER, Mobile, Alabama, 1833-1905.

EDWARD STARK, San Francisco, California, 1863-1919.

JEWISH COMPOSERS OF GENERAL MUSIC

SOLOMON DE ROSSI, Mantua, Italy, about 1565-about 1628.

FELIX MENDELSSOHN BARTHOLDI, Berlin, 1789-1848.

JACOB MEYERBEER, Berlin, Paris, 1791-1864.

JACOB FROMENTHAL HALEVY, Paris, 1794-1862.

JACQUES OFFENBACH, Paris, 1819-1880.

ANTON RUBINSTEIN, Russia, 1829-1894.

GUSTAV MAHLER, Vienna, 1860-1911.

KARL GOLDMARK, Vienna, 1830-1915.

LEOPOLD DAMROSH (Bluthkopf), New York, 1832-1885.

SIR MICHAEL COSTA, England, 1808-1884.

MAURICE RAVEL, Paris, B 1875.

ERNEST BLOCH, America, B 1880.

A. Z. I.

JEWS IN ART

BY SAMUEL S. COHON

Origin of Art — Art has ever reflected the religious ideas of the people. The ancients, entertaining vague notions about their deities, were satisfied with rude and shapeless fetishes. As soon as their imagination conceived of the deities in the form of birds, animals, or men, the art of painting and of sculpture was resorted to for the new representation of the Divine powers. In shaping their idols, they sought to provide bodies for the invisible spirits of the gods or for the departed ancestors so that they might be able to come into closer contact with the objects of their adoration. Next, men were impelled to construct sanctuaries, where their deities might be sheltered from rain, hail, and snow and where the worshipers could offer their gifts and petitions. Whereas, among the lowest savages the temples were crude structures, among their more civilized successors the house of the gods represented the supreme expression of their artistic ideals of carving, drawing, painting, sculpturing, and building.

Art in Ancient Israel — This is the brief story of the origin of art and architecture among the ancient peoples of Assyria-Babylonia, Egypt, Greece, and Rome. This, too, is the story of art's beginning in Israel. There is evidence to show that our forefathers, inclining toward heathen beliefs, tried to carve images not only of lower deities, but also of the God of Israel. For generations, the tribes of the Northern Kingdom worshiped God under the images of bulls — symbolic of strength and fertility — at the sanctuaries of Dan and Beth-El. In their households, too, they had the "*teraphim*," which appear to have been representations of the guardian spirits of the home.

Objections to Art — With the advance of Israel's religious ideas, a check was put upon the pictorial representation of God. The prophets saw clearly that man was powerless to picture God, the invisible source of all life, and that the masses are only too ready to confuse the symbol with the idea that it expresses. Their attack on the lower forms of religion resulted in the second commandment. The law: "Thou shalt have no other gods before me" was interpreted to mean: "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them nor serve them." Judaism objected to the offensive kind of art which leads to idolatry, to the degrading representation of God in visible forms. God is spirit and He must be worshiped in the spirit.

In the life of their heathen neighbors, the Jewish religious leaders recognized spiritual depravity parading under the cloak of beauty. Also, in Christianity, which was built on the ruins of Roman paganism, they found a similar moral and spiritual taint and therefore warned the Jews against the cultivation of the plastic arts. While there was no law against it, the rigorists among the Jews refused to have their pictures taken, for they saw even in that a taint of idolatry.

Art as an Expression of Judaism — While Judaism opposed the form of art that tended to pervert its spirit, it ever has encouraged the other forms of art that express and stimulate its faith. Jewish artificers ever exercised their craft on work that filled life with joy and with beauty. They found an outlet for their energies in Temple building. In response to the Divine call: "Let them make a sanctuary unto me that I may dwell in their midst," they brought the

offering of their genius to the altar of their religion. The glowing account of the erection of the Tabernacle under the direction of *Bezalel* shows that our forefathers believed in the antiquity of their arts, of overlaying in gold, of engraving and of carving, of casting in metals and of designing. Maintaining lively communication with the great centers of ancient civilization, of Assyro-Babylonia and of Egypt, they were well acquainted with the artistic productions of these countries: with their paintings, statues, pottery, palaces, temples, obelisks, and pyramids. They were also familiar with the productions of their nearest neighbors, the Phoenicians, who were adepts in the decorative arts. The Jewish artists, no doubt, learned from their neighbors, as artists of all countries learn from one another, but they were not mere imitators. The distinctive religious ideals which they held compelled them to make different use of their artistic skill. We read that when Solomon was about to build the Temple, he called in a Phoenician architect to cooperate with the skilled workmen of Israel. And the man that was sent was the son of a Jewish woman who was married to a Tyrian man. (I Kings VII:13 ff. and II Chr. II.)

The decorative painter, *Mr. Alfred A. Wolmark*, rightly concludes that "The Jew in his way must have been very artistic in the past (in the religious age, I mean), judging by the description we get in the various writings of his artistic worship. It is quite clear that we had an Art, and everything connected with the religion was turned into Art. The Temple must have been a work of Art for it certainly was a work of love and worship. In fact, everything that was connected with the Temple, as is described, was produced with love and for the sake of beauty. The Hebrew writings

handed down to us are full of descriptions of Art values, minutely describing how the priests, the Levites, the kings, the pretty shepherdesses, the rich merchant princes and the Israelites generally were lavishly dressed on great state days." The religious ceremonies at the Temple were always picturesque and beautiful.

There were two other Temples built in Ancient Israel. The one by *Zerubbabel* was built under the direct supervision of the Levites (Ezra III:8-9). Its ornamentation was probably not so elaborate but on the same lines as in the Temple of Solomon. The third Temple was that of King Herod. It was a reconstruction of the Temple built by Zerubbabel. Despite its many Roman additions, it undoubtedly remained true to type.

Jewish Art in the Middle Ages — With the destruction of the national Jewish life, the Jewish national art, too, was paralyzed. Driven about from land to land, the Jews naturally could not build lasting architectural monuments in which the artistic sense of a nation might find room for expression. The sculpture and the painting, the engraving and the designing of the Christian nations were cultivated in connection with the building of cathedrals. In Spain, where the Jews had enjoyed a respite from persecution for a number of centuries, they erected synagogues that rivalled the Moorish and Christian temples. In other countries, too, the Jews devoted themselves to such work as the hatred of their neighbors could not prevent them from carrying on. In Venice, many of the goldsmiths were Jews. The Jews also distinguished themselves as silk dyers, embroiderers, designers, and decorators.

"Artistic writing" remarks *I. Abrahams*, "was an art

in which Jews were highly skilled, and in the illumination of initial letters and the painting of marginal ornaments and grotesques, they acquired considerable proficiency." Though there is no specific Jewish art in manuscript illumination, there are original Jewish elements; as *Mr. Margoliouth* well puts it, "the Jewish spirit makes itself perceptible to the eye." These ornamentations are found in the printed or hand-written title pages, in the Esther rolls, in the Haggadahs for the Passover, in the Kesubas and Mizrahs. It is particularly in the ceremonial objects that the artistic spirit of the Jews expressed itself. There was the desire for fine Kiddush cups for the Sabbath, spice boxes for Havdolo, and boxes for the Esrogim. In the synagogues, the walls were frequently decorated with flowers, trees, and animals. A favorite design was that of the leopard, the eagle, the hart, and the lion. This was a pictorial representation of the saying of the rabbis: "Be strong as the leopard, swift as the eagle, fleet as the hart and mighty as the lion to do the will of thy Father in Heaven." The beautiful Menorahs, Mogen Dovids, Almehars, Arks, and pulpits were produced in the best taste and in a spirit of love.

Jews in Modern Art — With the liberation of art from the tutelage of the Church and with the spread of more liberal ideas regarding its functions, many Jews were drawn into its pursuits. Every phase of painting and sculpture has its Jewish votaries. European and American art galleries contain many distinguished products of Jewish artists. At Jerusalem, *Prof. Boris Schatz* established the *Bezalel School of Art* (1905) with the hope of creating a distinctly Jewish art. He has been assisted by *Ephraim Moses Lilien*, *Hirschenberg*, *Abel Pann*, *Z. Rabban*, and others.

Jewish Artists — The following is an incomplete list of Jewish sculptors and painters of various lands:

America — Toby Edward Rosenthal (B. 1848), May Weyl, Henry Mosler, H. N. Hyne-
man, George de M. Peixotto, Albert
Sterner, Koopman, Leo Mielziner, Moses
Jacob Ezekiel (1844-1917), Butenski.

Austria-Hungary — Joseph Engel (1815-1902),
Philip Szenes, Malheim.

Denmark — Israel Mengs, Karl Bloch, Ernst Meyer,
David Monies, Geskel Salomon.

England — Felix Moscheles, Salomon J. Salomon,
S. A. Hart, Jacob Epstein, William
Rottenstein.

France — A. S. Adam, Solomon (1818-1881), Ca-
mille Pissaro, Rosa Bonheur (1822-1900),
David D'Angers, Henry Ospovat, Benja-
min Ulmann (1829-1884).

Germany — Moritz Daniel Oppenheim, Felix Pos-
sart, F. Meyerheim, Max Liebermann
(B. 1849), Hugo Reinhold (1853-1900),
Herman Struck (B. 1876), Lesser Ury
(B. 1862).

Holland — Josef Israels (1824-1912).

Italy — Modigliani, Tullio Massarani.

Russia — Mark Antokolski (1842-1902), Leopold
Bernstamm, M. Z. Mane, Isaac Levitan,
L. Pasternak, Pilichovski, Ruchumovski,
Mark Shagal, Nathan Altman, I. B. Ribak,
Zikov, D. Sternberg, E. Lissitzki, Kuzin-
zova Arnburg.

JEWS IN SCIENCE

While the Jews have begun to participate actively in art only in more recent years, their share in science has been great from the earliest times.

The Biblical laws concerning forbidden animals reveal a close observation of nature and the dietary laws were no doubt given not only for ethical, but also for hygienic reasons.

In the seventh century, we find Jews connected with the schools and hospitals founded by the Califs of Asia Minor. The treasures of the highly developed and superior Arabian culture were made accessible to the European world through Hebrew and Latin translations by Jews. For many centuries Jews were the court-physicians of Califs, Popes, and princes.

Many Jewish philosophers devoted themselves to science. For instance, an instrument which served as a quadrant up to the eighteenth century was invented by *Levi b. Gershon* (died 1344) and the astronomical tables drawn up by *Abraham Zacuto* (b. 1450) were used by Columbus.

The immense number of Jewish contributors to the great body of organized knowledge we call Modern Science defies exhaustive enumeration. It is no secret that Jews tend to be pioneers in every new field of intellectual endeavor and it must suffice, therefore, to mention only a few outstanding figures in the more important of the natural sciences.

MATHEMATICS, the basis of the scientific method, owes much to Jews from *John of Seville* and *Abraham*

bar Hiyya, who introduced the Arabic numerals and the decimal system into Western Europe, to *Albert Einstein*, whose mathematical theory of relativity constitutes the crowning achievement of modern analytics. *Minkowsky*, *Kronecker*, *Koralek*, *Rosanes*, *Pasch*, *Sylvestre*, *Volterra*, and *Epstein* are other Jewish mathematicians who have contributed to their science.

ASTRONOMY ranks among her stars of the first order *Levi ben Gerson*, inventor of the camera lucida and the sailor's quadrant; *Abraham Zakuto*, whose almanacs and charts enabled Columbus to sail his ships toward America; and *M. Maurice Levy*, of France.

PHYSICS, the fundamental science of matter, owes its law of the Conservation of Matter to the German Jew, *J. R. Mayer*. The invention of the capillary electrometer by *Gabriel Lippman*, of the Sorbonne, and the invention of the interferometer by *Alfred Michelson*, of Chicago, won for their authors the Nobel Prize in physics. *Lilenthal*, *Wertheim*, *Steinmetz* and *Berlinse* are other names renowned in the history of this science.

BOTANY records the practical value of wild wheat, developed by *Aaronsohn*, and of Russian Rye, by *Rosen*.

CHEMISTRY has afforded Jews a fertile field. The study of the constitution of camphor and the terpenes by *Otto Wallach*, the investigations on chlorophyll by *Richard Willstatter*, the epoch-making nitrogen-fixation process of *Fritz Haber*, and the chemo-therapeutic triumphs of *Paul Ehrlich*,—all these have received world-wide recognition and honor. To these may be added the names of *Ludwig Mond*, *Walter Rathenau*, and *Hayyim Weizmann*, who likewise excelled as chemists.

But it is to the Medical Sciences in particular that Jewish scientists have contributed most abundantly. Even before *Bonet de Latis* served as physician to the Catholic pope, Alexander the Sixth, the value of Jewish medical skill had been widely recognized. The treatise on Diet by *Moses Ben Maimon*, (*Maimonides*) and that on Fever by *Isaac Israeli* are prized among the classics of medicine. Despite discrimination and disabilities of many kinds, open and concealed, Jews have risen to high standing in the medical annals of every country and in every specialty.

The following Jews have distinguished themselves in the various branches of medical science:

IN PHYSIOLOGY: *Moritz Schiff*, *Gustav Gabriel Valentin*, *Ludwig Traube*, *Lafayette Mendel*, *Leo Loeb* and *Jacques Loeb*.

IN PATHOLOGY: *Julius Cohnheim*, *Karl Weigert*, *Jacob Henle*, *Leopold Schenck*, *Robert Remak*, and *Georges Hayem*.

IN BACTERIOLOGY: *Albert Frankel*, *Friedlander*, *Hoffmann*, *Alexander Marmorek*, *Weichselbaum*, *Sir Waldemar Haffkine*, and *Simon Flexner*.

IN DERMATOLOGY: *Moritz Kaposi*, *Hebra*, *Schamberg*, *Joseph*, *Wise* and *Rosen*.

IN OTO-LARYNGOLOGY and OPH-THALMOLOGY: *Adam Politzer*, *Jacobson*, *Cohen*, *Bettman*, *Pollak* and *Robert Barany*.

IN PSYCHIATRY: *Max Leidesdorf*, *Sigmund Freud*, *Brill*, *Adler*, *Bergson*, and *Oppenheim*.

IN PEDIATRICS: *Abraham Jacobi*.

IN SURGERY: *James Israel*, *Eli Moschkowitz*, *Joseph Ransohoff*, *Ernest Sachs* and their confreres.

INTERNAL MEDICINE, the oldest of the medical sciences, received great contributions from *Forchheimer*, *Wilhelm Winternitz*, *Emil Zuckerkandl*, *Max Einhorn*, *Arnold Pick*, *Seligman*, *Libman*, *Newberg*, *Theodore Sachs*, *Friedenwald*, *Alvis Epstein*, *Mosenthal*, *Kleiner*, *Kahn*, *Isidor Rosenthal*, *Buerger*, *August v. Wassermann*, and many other Jewish physicians. — E. B.

HISTORIC BIRD'S-EYE VIEW OF JEWISH COMMUNITIES OF THE WORLD

JEWS IN ASIA

PALESTINE

The first fifteen hundred years of Jewish history are intimately connected with Palestine-Eretz Ysroel. On that narrow strip of land, washed by the waters of the Mediterranean, stood the cradle of our people and of our religion. There we grew to nationhood. There grew our spiritual giants who created the Bible and formulated for the world the ideals of justice and righteousness, of spiritual freedom and of everlasting peace. There we grew and developed into a "people of the book." And even when scattered over all parts of the globe, our people continued to cherish the memories of Eretz Ysroel and to turn toward it during their prayers. The greatest poets of dispersed Israel sang of the "land of the fathers." The Messianic hope and the modern Zionist Movement testify to our people's undying devotion to their ancient homeland.

Boundaries, Situation and Area —
Historical Palestine is bounded by the

Mediterranean on the West, by the Litani River on the North, and by the desert on the East and South. As the bridge between two continents, Palestine figured in antiquity as a highway of commerce. The area of the country to the West of the Jordan is 6,040 and to the East of the Jordan about 4,000 square miles.

Climate — The year is divided into the dry or warm season (summer) and cool or rainy season (winter). Three climatic belts can be distinguished: subtropical in the coastal plain, temperate in the hill country, and tropical in the Jordan Valley. July and August are the hottest months, January is the coldest. The climate is remarkable for its changes during the day: cool in the morning, hot at noon, with cool sea breezes in the afternoon. A few days during the year, an extraordinarily hot wind — Hamsin — blows from the desert.

Early History — The earliest Hebrew invasions of Palestine (Canaan) took place in the fourteenth century before the common era. The period of the conquest continued about a century and a half (1400-1250 B. C. E.) during which time the tribes were disunited and very often fought individually. Through the efforts of *Samuel* (ab. 1050 B. C. E.), the tribes were united, with *Saul* (1030-1011 B. C. E.) as first king. Under *David* (ab. 1011-972 B. C. E.) and *Solomon* (ab. 972-933 B. C. E.), Israel reached its greatest prosperity. After Solomon, the kingdom was divided in two: the Northern

Kingdom of Israel and the Southern Kingdom of Judah. The former was conquered by Assyria and the people were exiled in 722 B. C. E.; and the latter was conquered by Babylon and its citizens were exiled in 587 B. C. E.

In 538 B. C. E., the Judeans were allowed by the Persian King Cyrus to return and rebuild Jerusalem and the Temple. This was partly accomplished under the leadership of *Zerubbabel* and *Joshua ben Jehozadak*, in 516, and partly by Nehemiah, in 444 B. C. E. After 332 B. C. E. Palestine passed from the Persian into Graeco-Macedonian hands. The friction between the Jews and the Greeks culminated in the persecutions of Antiochus Epiphanes (168 B. C. E.). Through the Maccabaeen uprising (167 B. C. E.), Palestine was freed from the Greek yoke and Judea rose again as an independent kingdom. In 63 B. C. E. the country came under Roman rule; and in 70 C. E., after prolonged and bloody wars, it was completely vanquished by the Roman legions. Sixty two years later the Jews, under the leadership of *Bar-Kochba*, raised the banner of revolt in behalf of their freedom and though they fought successfully for three years, they were finally overcome and ruthlessly crushed. (135 C. E.)

In the Hadrianic persecutions that followed, the practice of the Jewish religion and the teaching of the Torah were prohibited under the penalty of death. However, martyrs, like *Akiba*, appeared in large numbers and surrendered their lives that Judaism might live.

Judea was deserted for about fifty years and Jewish life was transferred to the less desolate north. Here schools were reopened and the Sanhedrin revived.

Judah Ha-Nasi (Prince) — When Judah became head of the Sanhedrin (latter half of second century), he won the good will of the authorities and succeeded in improving conditions. He edited the Mishnah (see article Talmud). All the scholars that lived before and during his lifetime and who are quoted in the Mishnah were called *Tannaim*; those living after him were called *Amoraim*.

Period of Amoraim (interpreters of Mishnah about 220–500 C. E.) — During the three centuries of Amoraic activities (preparation of Palestinian Talmud), the division of the Roman Empire took place (fourth century), Palestine remaining with the Eastern Empire (Byzantium). About the same time, Christianity became a State religion, eager for power and jealous of other religions. Julian the Apostate (named so because he reestablished the ancient Greek cult) was the only Byzantine emperor that was kind to the Jews. He promised to rebuild the Temple in Jerusalem. Unfortunately his reign was short (361–363). All other Byzantine rulers were cruel and revived many of the Hadrianic prohibitions. Jews were not allowed to settle in Jerusalem; new Synagogues were not allowed to be built and the scholastic activities of the rabbis were impeded. Economic discriminations against the Jews were called into existence:

they could not hold any public office unless it was distinctly burdensome and unremunerative; they could neither be pleaders in court nor witnesses against a Christian. In all these persecutions, the leading spirits were the Church Fathers who spoke of Judaism as an "impious, baneful sect" and of the synagogue as a "den of robbers." Many persecutions were decided upon at the Church Councils.

The office of Nasi (Patriarch) had become hereditary with the House of Hillel and Palestinian Jewry enjoyed a semblance of autonomy. The Patriarchate, however, came to an end about the year 425; upon the death of Gamliel VI the government did not permit the election of a successor. Money previously contributed by Jews to the upkeep of the Patriarchate had to go to the Imperial treasury.

Fearing that the fruit of the intellectual labors of many generations might be lost on account of the persecutions, the Rabbis decided to collect all the laws and edit them. Thus the Palestinian Talmud came into being.

The greatest of all the Palestinian Amoriam was *Yitzhok Nappaho* (third century). About 250 he founded a school in Tiberias which remained the spiritual center of Palestine until the seventh century. The compilation of the Palestinian Talmud is chiefly due to the efforts of this school. Palestinian Jewry suffered the worst of the persecutions during the reigns of Constantius (337-361) and Justinian (527-565). At the

instigation of the clergy, Justinian prohibited the teaching, preaching and interpretation of the Torah. The Rabbis then introduced the *Piyyut* (liturgical poetry), containing religious instruction and legends, as a substitute for the sermons.

In 614 Palestine was conquered by the Persians and Jewish life was eased. When the Byzantine Emperor Heraclius (610-42) reconquered the country, he promised the Jews various privileges, but the monks of Jerusalem absolved him of his oath and a time of terror began. Many Jews fled. The reading of the *Sh'ma*, proclaiming the unity of God, was prohibited because it denied the Christian Trinity. Fortunately the country was conquered by Moslem Arabs in 640 and a great change for the better took place.

Under Arab Rule — Under Arab rule, Palestinian Jewry revived somewhat. From the little information we have, we know that there was an intellectual center in Jerusalem. There lived at that time a mystic group, the "Mourners of Zion," who dreamed and speculated about the coming of Messiah. Many Karaites then settled in Jerusalem. (On the Karaites, see article Babylonia). In 1099 the Crusaders destroyed the Jewish community of Jerusalem by burning all members alive; altogether the Jewish population of the country was reduced to insignificant numbers. A new settlement started after 1192, when Saladin the Great recaptured the country from the Christians. Until the Turkish conquest of Palestine

(1517), the country suffered from frequent revolutions and constant warfare between the Moslems and the Christians. The land lay uncultivated and was only sparsely populated.

Under the Turkish Rule—In the sixteenth century, important Jewish communities formed in Safed, Jerusalem, and Tiberias. In 1530 Palestine Jews were stirred by the preachings of the mystic *Solomon Molko*, a Marrano. Many really believed in his words that the Messiah's arrival was at hand. Molko was burned at the stake in Italy for his relapse into Judaism (1532).

In Safed lived *Rabbi Joseph Karo* (1488–1575) the author of the *Shulhan Aruch* (Code of Laws), a book which exerted great influence upon the development of Judaism. Another great personality was *Rabbi Isaak Luriah* (1534–1572) who settled in Safed in 1570 and created a new system of Cabala which attracted many followers. He was called the “divine cabalist” (*ha-Mekubal ho-Elohi*) and “*Ari*” (made up of the initial letters of *Ashkenazi Rabbi Isaak*).

The site of Tiberias, which then was in ruins, was given by Suleiman the Magnificent to his adviser Don Joseph Nasi (see article on Turkey) for the purpose of building a Jewish city. Little is known of the fortunes of the city. In 1837 it was destroyed by an earthquake.

In the seventeenth century, Palestine Jews, like other Jewries the world over, were aroused by the advent of *Shabsai Zevi*, the pseudo-Messiah, who appeared in Turkey.

Until the twentieth century, Jewish settlements in Palestine remained insignificant and of little importance. Although immigration never ceased, it was only of a sporadic character. Larger numbers of immigrants reached Palestine during the Cossack uprising in the Ukraine (1648-1649) and again later, stimulated by religious zeal. The progress of the Jewish settlements was prevented by the poverty of the country, by Turkish misrule, and by constant feuds between the various Arab tribes.

Colonization — The idea to settle Jews on land in Palestine was born in the seventies of the nineteenth century. In 1870 the agricultural school, *Mikveh Israel*, near Jaffa was founded; about the same time a group of Jerusalem Jews bought the land of Petah Tikvah, which, however, was not settled until a few years later. These were followed by the colonies Rishon le-Zion, Zichron Yakob, Rosh-Pinah and many others.

The early colonists suffered much from lack of experience, from bad or even total absence of water, from virulent malaria, and from the unfriendly attitude of the Arabs; and, although the pioneers firmly resolved to overcome all obstacles, they would not have been able to do so had not Baron Edmond de Rothschild of Paris come to their rescue.

The most picturesque group of immigrants were the Russian university students who, in 1882, left their lecture rooms and laboratories to till the neglected soil of Palestine. They styled themselves *Bilu* (composed of

the initial letters of "*Bes Ya'akov l'chu v'nelcho.*" "House of Jacob come and let us go.") They founded the colony G'dera. In Rishon le-Zion and Rehobot, Baron Rothschild built large wine cellars, the one in Rishon le-Zion being the second largest in the world.

Population and Immigration — The British occupation, preceded by the Balfour declaration and followed by the mandate which was confirmed by the League of Nations, gave a strong impetus to the colonization work. A wave of immigration began. These immigrants "*halutzim*" (pioneers), chiefly from Eastern Europe, were young men and women fired with enthusiasm and readiness to sacrifice even their very lives for the upbuilding of the land. Although not used to physical labor, these pioneers (many of them university graduates) have laid roads, drained marshes, planted forests and built model villages. When the British forces entered Palestine, they found there about 65,000 Jews. In 1920 the Jewish population numbered 110,000 and it is being estimated now (July 1926) at 160,000.

Before the war, the Jewish immigration averaged about 3,000 a year. In 1925 about 3,000 entered the country every month.

In 1903 there were twenty-four Jewish colonies, in 1913, forty-three, and at the beginning of 1925, Palestine numbered a hundred Jewish peasant settlements. Altogether 25,000 Jews are engaged in agriculture.

The Jewish urban population also grew. Remarkable is the history of the all-Jewish city, Tel-Aviv. It was founded in 1909 on the shifting sands near Jaffa and was intended to be a suburb of the latter. This suburb has now outgrown the mother city and is a prosperous community containing many commercial and manufacturing establishments and important educational institutions. In 1925 the total Jewish population of Jaffa and Tel-Aviv was about 50,000, while Tel-Aviv alone numbered approximately 40,000. The total population of Palestine is 757,000.

At present, 1,100,000 dunams of land are in Jewish possession. The main agricultural products are oranges, lemons, almonds, wine and tobacco.

An important contribution to the progress of the country was the medical and hygienic work of the "Hadassah."

Education — With the growth of the Jewish population, the number and size of schools grew accordingly. In 1923 Palestine had the following Hebrew schools: three Gymnasias, three Teachers' Seminaries, four Technical Schools, sixty-five Elementary Schools, thirty-eight Kindergartens, the "Bezalel" Art School, three Schools for Music, and the Hebrew University in Jerusalem, several departments of which are functioning already. Besides the above mentioned schools, which are maintained by the Zionist organization, there are others that are supported by the Alliance Israélite Universelle. Hebrew is the language of

instruction in these schools, and it is being used also by the Palestinian Jews in daily life. Hebrew is one of the three official languages of the land, the other two being English and Arabic.

Industry — Besides agriculture, the building industry is the most important in Palestine. The second place must be given to the electric light and power enterprise under the Rutenberg concession. Stations run by Diesel engines already are generating light and power in Tel-Aviv, Haifa, Tiberias, and Petah-Tikvah. Work on the Jordan Concession will begin shortly. This enterprise will produce considerable power and will help irrigate large areas in the Jordan Valley and elsewhere.

Among other manufacturing and commercial activities may be mentioned the Palestinian Flour Mills, the Nesher Portland Cement Factory, the Shemen Oil and Soap Works, and the Palestine Silicate Company. Also worthy of note is the publishing industry which offers employment to many people and promises to play an important role in the cultural revival of the land and of Hebrew scholarship. There is a highly developed *Solel-Boneh*, the workmen's cooperative, and the Jewish Cooperative Textile Company "Manor" with a capital of over \$350,000 soon will begin operations.

Financial Agencies — Besides the investment of private capital, which was considerable, the most important financial agencies that helped in the upbuilding of

Palestine are the Jewish National Fund, an institution organized for the acquisition of land, and the Keren Hayesod, which was organized in London in 1920 to finance and promote all Jewish activities in Palestine.

Jewish urban population in Palestine (according to 1922 census): Jerusalem, 33,971; Tel-Aviv, 40,000 (1925); Haifa, 6,230; Safed, 2,986; Tiberias, 4,427. Larger colonies: Petah Tikvah, 5,000; Rishon le-Zion, 1,500; Rehobot, 1,200; Zichron Yakob, 1,380.

The American enterprises which have contributed to the advancement of Palestine are: Hadassah Medical Organization; American-Zion Commonwealth; Palestine Securities, Inc.; Central Bank of Cooperatives; and the Palestine Economic Corporation (about to start). — J. K.

BABYLON

The Jewish captives that Nebuchadnezzar carried to Babylon after he had destroyed the First Temple formed a nucleus for Jewish settlements in that country which gradually developed into a prosperous and influential community with educational institutions, intellectual centers, and synagogues. The people, however, never gave up their hope that God would restore them to their land. These hopes were sustained and encouraged by the great prophet Ezekiel who lived in Babylon.

Persia, Cyrus, and the Return to Zion — The hopes of the Judeans to return to their fatherland were strengthened by the great political events that were transpiring at the time. The young and ambitious Cyrus, Emperor of the newly-risen Persians, was

marching victoriously towards Babylon. That the Judeans expected Cyrus to permit them to return to Palestine is testified by prophecies of Deutero-Isaiah, the great prophet of the exile. These hopes were fully realized after Cyrus' proclamation to that effect and many Judeans availed themselves of the opportunity (537 B. C. E.). A great number, however, remained; but until the end of the second century (death of Judah Ha-Nasi), Babylon recognized Palestine's spiritual superiority.

Babylon, Spiritually Independent. Babylonian Talmud — From the third century, when Palestine suffered from persecutions and communication with Babylon almost ceased, due to the war between the Romans and the Parthians, Babylonian Jewry developed its own schools. The founding of the great Talmud academies is connected with the names of the great scholars *Rav Abba Arecha* and *Samuel*. Rav's school was in *Sura* and Samuel's in *Nehardea*. These two teachers, who flourished in the first half of the third century, laid the foundations of the Babylonian Talmud. In 259, when Nehardea was destroyed by an invading army, the school was moved to *Pumbedita*. Sura and Pumbedita disseminated Jewish knowledge during several centuries, attracted a great conflux of students and trained many famous rabbis and talmudists.

Very little is known of the life of the Babylonian Jews till the third century C. E. Babylonia was part of the Persian Empire from 538 B. C. E. till about 330 B. C. E., when it was conquered by Alexander the Great. There is every reason to believe that during those two centuries the Jews were treated with consideration. From 330 B. C. E. till 226 of the common era, Babylon was ruled first by the Macedonian

Greeks and later by the Parthians. In 226 the mighty Neo-Persian Empire was reestablished under the Sassanid dynasty. At first the Jews suffered from the magi, the priests of the fire religion, but these oppressions were of short duration. Shapur I (241-272), second Sassanid king, granted the Jews full autonomous rights. He also cultivated the friendship of Jewish scholars, Samuel being his particular friend.

The Babylonian Jews were ruled by an exarch (Head of the Exile) who traced his descent to the Davidic family. He collected taxes and appointed judges and other municipal officials who supervised the Jewish life. This freedom to manage their own affairs encouraged the intellectual activities of the Babylonian Jews.

The Babylonian teachers were called *Amoraim*; the best known are Rav and Samuel, *Rav Hunah* and *Rav Judah Abaya* and *Rabah* and *Rav Ashi*, to whom the collection of the Talmud is attributed.

Under Yezdegerd II (438-457) and his son Firuz (459-486), the magi instituted terrible persecutions against all other religions; these persecutions grew worse when Mazdak, the founder of Zendicism, appeared (501), preaching community of property and of women. The exilarch *Mar Zutra II* rebelled against King Kabad who tried to enforce Zendicism and for seven years maintained an independent position collecting taxes from Jews and non-Jews. At the end of seven years, he was over-powered by the royal forces and put to death. At the beginning of these persecutions, the rabbis decided to collect and write down all the Talmudic material that was hitherto transmitted orally from teacher to student. This task, when accomplished (about 500), resulted in our Babylonian Talmud (see article Talmud).

Little is known of the life of Babylonian Jews after the close of the Talmud. The rabbis of this period were not called *Amoraim*, but *Saboraim* (expounders of the Talmud).

In 640 Babylonia was conquered by the Arabs, putting an end to the Persian rule over that important Jewish community.

Arab Rule: Gaonim — Arabian conquest of Babylonia improved the Jewish position considerably, although at first the Moslems showed signs of intolerance. The Academies were reopened and the exilarchate continued. Besides the exilarch, who represented the temporal power, the Jews were ruled by the *gaonim* (Heads of the Academies) who represented the spiritual power. Unfortunately these two powers soon began to rival one another, thus undermining both institutions.

Karaites — Due, in part, to a struggle for the succession to the exilarchate, a new sect came into being about the middle of the eighth century. *Anan ben David*, who was passed over in the election because he held some heretical views, renounced rabbinism and founded a new sect — the Karaites (Followers of the Bible). They rejected the authority of the Talmud and interpreted the Bible literally. As the Rabbis persecuted the dissenters, they went to Palestine, where, in the ninth century, they built up an influential community.

The polemics between the Karaite scholars and the Rabbis laid the foundation for the science of Hebrew grammar and gave impetus to Biblical interpretation. At present the Karaites have several small communities in Crimea, Galicia, and a few other places in Eastern Europe.

The greatest Babylonian *Gaonim* were *Saadia* (882–

942) of Sura, the philosopher and exegete, and *Sherira* (about 900-1000) and his son *Hai* (939-1039) of Pumbedita, distinguished talmudic authorities.

The gaonate existed after the death of *Hai Gaon* for over a century, but its influence diminished greatly and the grandeur of Babylonian Jewry, after having cast a luster for about eight hundred years, declined and shrank into insignificance. Jewish scholarship having vanished from the East was transplanted and flourished in the West — in Spain and in France.

Although Jews always lived in the various cities of Mesopotamia (ancient Babylonia, modern Iraq), especially Bagdad, they never regained their previous splendor.

At present there are 87,000 Jews in Iraq.

Important communities are: Bagdad, 50,000; Mosul, 7,000; Basra, 7,000. — J. K.

PERSIA

The Jews of Persia proper, Kurdistan, Bokhara, and Daghestan have a tradition that they are descendants of the ten tribes who were exiled from Palestine by the Assyrian kings in 735 B. C. E. and in the following years. We know that in the sixth century many Jews lived in Susa, the ancient Persian capital, and in the third century of the common era, King Shapur I transferred to Susa many Jews from Armenia.

Until the middle of the fifth century, the Jews were treated well both by the Parthian and the Persian rulers; an era of persecution, however, began with the accession of Yezdegerd II (438-457). Firuz (459-486) killed half of the Jews of Ispahan (so the Jews called Susa) for having murdered two magi. The children of the victims were brought up in the Zoroastrian religion. Many Jews then fled from Persia and mi-

grated to Arabia and the Caucasus. The introduction of Islam has not improved the position of the Persian Jews; their life has always been precarious and to this day, they still suffer from the fanaticism of the ruling nation. Wholesale murders like the one instituted by Firuz were not infrequent. It was very seldom that a kind ruler acceded to the throne and showed a benevolent attitude toward his Jewish subjects.

Obaiah Abu Isa — The Jews in the northern mountainous region of Persia for a long time have maintained a semi-independent existence. Being warlike in nature they were on several occasions provoked to rebel by the oppressive laws and the burdensome taxations.

About the middle of the eighth century, when the whole Persian Empire was in a state of upheaval and confusion, a certain Obaiah Abu Isa, who declared himself a precursor of the Messiah, wanted to liberate his people from Moslem rule. He succeeded in mustering out 10,000 warriors from among the Ispahan Jews and inflicted a severe defeat to the caliph's troops in August, 749. When Abu Isa fell in battle, his followers dispersed and the Jews of Ispahan had to suffer for his revolt. His adherents, however, continued to exist as a separate sect till the tenth century.

David Alroy — Another rebellion took place in the twelfth century under the leadership of David Alroy, who proclaimed himself the Messiah and promised to free his brethren from the Moslem yoke and lead them back to Palestine. The attempt failed. To this day, the Persian Jews suffer from discriminating laws and the fanaticism of the populace. They still are confined to small ghettos and are very poor and ignorant, as there are not enough schools in which the children

may obtain an education. When a Jew embraces Islam, he becomes heir to the property of all his relatives regardless of the legitimate heirs.

From Persia the Jews spread to Afghanistan, Bokhara, and the Caucasus. In all these countries, ruled by fanatic Moslems, the Jews were and still are treated with intolerance. Occasionally one meets in these countries a settlement of Crypto-Jews whose forefathers were forced into the fold of Islam.

Population: Persia numbers about 40,000 Jews.

Important communities are: Teheran, 5,000; Ispahan, 6,000; Kermanshah, 4,000; Shiraz, 7,000. Bokhara has a Jewish population of about 20,000. Afghanistan has a Jewish population of about 18,000. In the region of the Caucasus, there are about 10,000 Jews.—J. K.

ASIA MINOR

Jewish communities existed in Asia Minor at a very early date. In the third pre-Christian century, Antiochus the Great transferred two thousand Jewish families from Mesopotamia to the thinly-populated districts of Phrygia to protect the borders from invasion. The Seleucid and Roman Governments protected the Jews of Asia Minor even against the neighboring Greeks, who looked with disfavor upon the Jews who refused to be Hellenized. The exception to this benevolent attitude of the Roman officials was the instance when Flaccus confiscated the money intended for Jerusalem.

In the first century of the common era, the Jews began to yield to Hellenistic influences, but there also appeared many Judaizing pagans. In the third century, there still were strong Jewish communities. After this, the Jews of Asia Minor probably shared the

vicissitudes of their coreligionists in Christian Byzantium. In 722 they were forced to accept Christianity, together with the other Jews of the empire. The measure must have been only nominal for such ordinances continued to be passed in the following centuries.

The conquest of the country by the Turks introduced an era of comparative tolerance for the Jews, although friction with the Christian Greeks occurred every now and then.

Shabsai Zevi — The outstanding event in the life of the Jews in Asia Minor is the appearance of Shabsai Zevi, pseudo-Messiah and founder of the Shabsaian sect (1626-1675). Born in Smyrna of Sefardic parents, he showed, early in life, an inclination towards solitude and later, when a student of the Talmud, he was fascinated by practical Cabala, in which he indulged. The age was pervaded with Messianic hopes and expectations; both Jews and Gentiles fervently believed that the coming of the Messiah was imminent. The universal expectations impressed themselves so strongly on Shabsai's mind, which was already disturbed by ascetic practices, that in 1648, at the age of twenty-two, he revealed himself in Smyrna as the Messiah appointed by God to overthrow governments and restore Israel to his land. He was successively excommunicated from Smyrna and Salonica. From 1665, the year he publicly declared himself to be the expected Messiah, his popularity grew and spread to all countries of the world. Many rabbis were among his adherents and many Christians believed that Israel's restoration to Palestine was about to take place. Even his imprisonment did not dampen the ardor of his followers and they visited him and paid him homage. It was only after Shabsai's conference

with Nehemiah ha-Kohen, a Polish Jew, that the movement broke down. Nehemiah denounced Shabsai to the Sultan. The false Messiah was arrested and, when realizing that his life was endangered, he embraced Islam. Many of his followers did the same. (This crypto-Jewish sect — Dönme — lives to this day in Salonica.) This act of apostasy created the greatest confusion and consternation among the Jewish masses who were now jeered at by both Christians and Mohammedans.

After a few years of double dealing with Jews and Mohammedans, Shabsai Zevi was banished to Albania where he died in obscurity. — J. K.

ARABIA

Early History — Nothing is known of the dates of the early Jewish settlers in Arabia. However, there were Jewish settlements shortly after the destruction of the Second Temple. They had colonies along the whole northwestern coastline and were very numerous in the southern province, Yemen. They tilled the soil and reared palm groves; others engaged in business and there were also skilled mechanics, chiefly smiths and jewelers. The Jews of the north looked and lived like Arabs and were organized in tribes, the best known being Banu Kainuk, the most powerful, Banu Bahdal, Banu Kuraiza, and Banu Nadir. The last two considered themselves of priestly descent. The tribesmen lived in and around Medina (Yathrib). There were many Jewish poets and poetesses; one of them, *Samuel ben Adiya*, became proverbial for his faithfulness.

Jewish Kingdom — The Arabian Jews were very influential and spread Judaism among the Arabs. The most memorable conversion was that of a powerful and warlike King of Yemen by the name of Abu

Kariba. His son, Yussuf Dhu Nowas, in his zeal for his new religion killed several Byzantine merchants who passed through his country in retaliation for the maltreatment of Jews in the Byzantine Empire. This led to a war between Yussuf and his Christian neighbors, who were aided by Abyssinia and Byzantium. As a result, the Jewish kingdom in Yemen came to an end. The Jews from the south fled northward and joined their brethren near Yathrib.

Mohammed — When Mohammed fled from Mecca to Medina (622), he tried to win over the Medina Jews to his new religion. When they refused, he started devising plans to get rid of them. To attain this end, he employed all the cunning and treachery of the Arabs. His usual strategy was to invite the Jewish chiefs to a banquet and there assassinate them. Left without leaders, the Jewish tribes surrendered to the conditions of the prophet: to leave all their property behind and go into exile. Some tribes offered resistance before yielding. The expelled Jews went to Syria. (See Yemen.) — J. K.

YEMEN

Yemen is a province situated in the southwestern part of Arabia. The early settling of the Jews in this region is veiled by legend, but there is reason to believe that Jewish immigration into that land took place in the second century C. E. Until the sixth century, the Jews were so prosperous and influential that even some members of the royal family were converted to Judaism. (See Arabia.)

Little is known about the Yemenite Jewish history. In the twelfth century, a false prophet arose proclaiming the amalgamation of Judaism and Islam. The greatest Yemenite scholar of the day wrote to Maimonides for

counsel, and the latter replied with his famous epistle "*Iggeres Teman*." It seems that at one time the Yemenite Jews formed an independent state.

At the beginning of the nineteenth century, the condition of the Jews in Yemen was miserable. They were forbidden to wear new or good clothes, to ride a mule or a donkey, and were compelled to take the longest trips on foot. Prohibited from engaging in business or in any money transaction, they were all mechanics: chiefly carpenters, masons, and smiths. They are famous also for their pottery.

Due to this persecution, the Yememite Jews are emigrating en masse to Palestine, where they settle in separate quarters in all the cities and colonies.

The number of Jews in Yemen is at present estimated to be about 20,000, with the largest community at Sana (about 10,000 Jews). — J. K.

INDIA

The Jews of India are divided into White and Blacks, the former being racially pure and the latter of mixed descent. The black Jews are probably descendants of Hindu converts who intermarried with Jews. In the eighth century, Jews settled in Cranganore, where they acquired feudal rights. This little "State" existed for about a thousand years and, according to a report, was ruined in consequence of strife between the white and black Jews. All the survivors fled to Cochin.

Beni Israel — A unique group of Jews are the *Beni Israel* — the Black Jews of India. They know very little of their own history. Most of them, 8,000 in number, live in Bombay. They observe all Jewish holidays, except Purim. In Dahomey, they have a temple where they still offer sacrifices. They observe

the Sabbath scrupulously. They know the books of Moses, but no other Jewish literature.

The Beni Israel served illustriously in the British Indian Army.

At present they take a lively interest in Jewish affairs and follow developments in Palestine very closely. They have their own Hebrew schools and enter the liberal professions.

Foreign Jews from Arabia, Persia, and Bagdad began to settle in India at the end of the seventeenth century. One of these Bagdad immigrants was *David Sassoon*, who fled from his native home on account of persecution. He built up a world-wide banking business. The Sassoon family spent a great deal of money for charity and for the education of the Indian Jews.

Of late, European Jews have settled in the country. Many of them hold high government positions or represent European or American business concerns.

The number of Jews in India is about 22,000.

The important communities are: Bombay, 11,000; Calcutta, 1,500. — J. K.

SETTLEMENTS IN THE FAR EAST

Due to the World War, the Russian upheaval, and its attending pogroms and economic revolution, thousands of Russian Jews wended their way through the Siberian Steppes to the remote Manchuria, Mongolia, and Japan, establishing there new Jewish communities. Some of these are worthy of attention.

Harbin — Harbin is in the Far East on Chinese territory but the life of the town continues the characteristics of a big Jewish town in the old Russian Pale. The languages most spoken are Russian and Yiddish. Before the war, the Jewish population was only five thousand but in 1925 it had reached thirty-

eight thousand. Harbin is today the largest and most prosperous Jewish community in the Far East and the most important commercial point in Manchuria. The nerve-center of its commerce is the exporting of grain, forest concessions, and mines. These three important producing industries are now in the hands of the Jews, who control the entire trade of the region. The exporters have their own steamships as well as offices in London, South America, Canada, etc. The fur trade is also well developed. Many American firms maintain branches at Harbin and Tientsin, their employees consisting entirely of Jews. The poor Jewish mass, composed mainly of the recent arrivals, has to go through a severe struggle for its livelihood. The competition of the Chinese labor makes it impossible for every European laborer to find employment, even sufficient for the daily necessities. As a result of this, emigration into China proper has begun recently.

Harbin is also a great transit-center through which pass all emigrants from Siberia and Russia proper on their way to Japan, North and South America, Canada, the Argentine, Australia, and other immigration centers. Many of these emigrants remain here but only a few succeed in establishing themselves.

The city has many Jewish philanthropic, cultural, and religious institutions which perform useful service. There are also political organizations and parties representing all factions in Jewry, from "*Agudas Israel*" to the "*Bund*." The greater number of the Jewish bodies are intensely alive and very active. At present, six Jewish periodicals are published in Harbin.

Tientsin — The Tientsin Jewish community is considerably younger than that of Harbin. Before the war, there were very few Jews, most of them representing European and American business houses.

A considerable Jewish immigration into that town began soon after the war when the Bolsheviks monopolized the Siberian fur trade. Most of the Tientsin Jews are engaged in the export of fur. Jewish life is not organized as yet. They have only a cemetery.

There are over two thousand Jews in Tientsin.

Shanghai — The first Jew in Shanghai was *Elias David Sassoon*, who, in 1850, opened a branch of his father's Bombay bank. Since then, Indian Jews have steadily migrated there. Later European Jews settled there. In 1905 there were two synagogues.

At present, the community, augmented by Russian refugees, numbers about two thousand.

"*Israel's Messenger*", a Jewish magazine (English) is published in Shanghai.

Hongkong has a population of about 150.

A Jewish community sprang up also in Urga, the capital of Mongolia.

The total Jewish population in China is about 43,000.

Japan — During the war, small Jewish settlements, mostly of Russian refugees, were established in various towns; Kobe, about 400; Yokohama, about 500.

Altogether, there are about 7,000 Jews scattered in various cities of Japan.

JEWS IN AFRICA

EGYPT

Ancient Times — The Israelite connection with Egypt dates back to prehistoric times. The Bible tells us that the patriarchs journeyed to that land and that the children of Israel were enslaved there by the Egyptians and were delivered by Moses. As Egypt is near Palestine, there were always commercial and other relations between the two countries. During the Baby-

Ionian invasions, many Israelites fled to Egypt (597 B. C. E.). There are testimonies that in 527 B. C. E., Egypt had a Jewish temple at Elephantine which was supported by the Persian conquerors of the country. The Temple was destroyed by the Egyptians, who disliked the Jews for their loyalty to the Persians.

Greek and Roman Periods — When Alexander the Great built Alexandria (330 B. C. E.), many Jews settled there and spread all over Egypt. During the Ptolemaic period (beginning with the latter part of the fourth century B. C. E.), Alexandria had a very important Jewish community. Here was developed the famous Greek translation of the Bible (Septuagint, see article, Bible). They also had the Temple of Onias at Leontopolis (near Cairo), which was built about 160 B. C. E.

Culturally, the Jewish community of Alexandria attained great prominence. There were Jewish scholars, philosophers, and authors. The best known of these is *Philo Judaeus*, distinguished as a philosopher and preacher. The prosperity of the Jews aroused the envy of their Greek neighbors and anti-Jewish riots were not infrequent. In the year 38 C. E., Philo headed a Jewish delegation to Rome to ask the Emperor for protection against the local Roman officials who sided with the Greeks.

In the days of Philo, there existed an interesting Jewish sect, the Therapeutae. They lived outside the city and led a very strict and simple life, spending their time in religious meditations.

During the Judaeo-Roman Wars, the Egyptian Jews revolted against the Romans and were ruthlessly suppressed.

Byzantine-Christian Period — We have little information about the life of the Jews in Egypt till the

Arab conquest. In the first three centuries, the Jews were full-fledged Roman citizens. From the fourth century, Egypt formed a part of the Byzantine Empire and the Egyptian Jews suffered like the other Jews of the empire. There were great massacres in 629, during the reign of Heraclius I. The anti-Jewish laws of the Byzantine emperors interfered not only with the economic and social life of the Jews but even with their religious practices and synagogue worship.

Arab Period — With the Arab occupation of Egypt (640), the Jewish position improved immediately. At that time there were forty thousand Jews in Alexandria. Still, very little is known about them till the Fatimid dynasty conquered the country (869). With the exception of the reign of Caliph Al-Hakim, the Fatimid rule was very favorable for the Jews. Most of the Alexandrian Jews moved to Fustat, the new capital (old Cairo), where they built up a rich and influential community. The Caliph Al-Muizz (952-975) granted them autonomy to govern their own internal affairs. At the head of all the Egyptian Jews was a *Nagid* (Hebrew for ruler, prince) who appointed judges and supervised education, distribution of charity, and redemption of Jewish prisoners (the last was a very important part of the social service of those days and was known as "*pidyon-shevuim*"). The first Nagid was *Paltiel*. It is the prevalent opinion among present-day scholars that Paltiel the Nagid and General Jauhar, the conqueror and founder of Fustat-Cairo, were one and the same person. Many Jews were high officials and court physicians. There rose prominent rabbis, social leaders, and great scholars. *Saadia Gaon* hailed from Egypt. The foundation of Talmudic scholarship in Egypt is connected with the name *Skemarya-Ben Elhanan*, who was one of four rabbis

captured by pirates and redeemed by four different communities in Europe and Africa. He was a contemporary of Paltiel and collaborated with him. The golden period of Egyptian Jewry lasted about three centuries (969-1250).

Under the Mamelukes — Under the capricious Mamelukes (1250-1517), Jewish life changed according to the whims of the rulers. They were persecuted frequently and taxed heavily. Learning declined and the Jewish population decreased and was greatly impoverished.

Under the Turks — In 1517 Egypt came under Turkish rule. Sultan Salim I (1512-1520), the conqueror of Egypt, abolished the office of the Nagid, making the communities independent. Under his successor, Suleiman II (1520-1566), the Egyptian Viceroy wanted to avenge himself upon the Jews because one of them (De-Castro) revealed to the Sultan the Viceroy's designs for independence (1524). The "*Cairo Purim*" in commemoration of their escape is still celebrated on Adar 28. Jewish learning was again in the ascendancy in Egypt. *Isaak Luria*, who later became the famous mystic of Safed in Palestine, received his early education in Cairo. The Messianic movement of Shabsai Zevi created a great stir in Egypt.

In the nineteenth century, there were not many Jews in Egypt (25,000 in 1898). These were poorly educated. In 1844 a ritual murder charge occurred in Alexandria. *Adolphe Cremieux* and *Soloman Munk*, French Jews, opened schools in Egypt. This educational work was later continued by the *Alliance Israelite Universelle*, together with the *Anglo-Jewish Association*.

In 1882 Egypt freed itself from Turkey and came

under English sovereignty. At present, there are 60,000 Jews in Egypt.

The most important communities are: Cairo, 30,000 Jews; Alexandria, 28,000 Jews. — J. K.

MOROCCO (Northwestern Africa)

Some Moroccan Jews claim that their ancestors settled in the country even before the destruction of the First Temple. It is a fact, however, that after the dissolution of the Jewish state (70 C. E.) many Jews migrated to Morocco, known then as Mauritania. They engaged in agriculture and cattle raising and were unmolested by the Roman authorities, to whom they paid a head tax. In time, the Moroccan Jews prospered to such a degree that the church councils of Africa took measures against them. After the division of the Roman Empire, Moroccan Jews suffered the ill fate of the other Jews of the Byzantine Empire.

Berber Jews — According to Arab historians, powerful Berber tribes professing Judaism resisted the Arab invasion. Whether these tribes were Jewish proselytes or nomadic Jews is unknown. Many Jewish tribes among the Berbers have accepted Islam, while others still profess Judaism and to this day inhabit the mountains of Morocco and the oases of the desert.

In the first 140 years (640-788) of the Arab conquest, the Jews fared well; but when Morocco became independent of the Bagdad Caliphate, evil times began for them. From the end of the eighth century to our day, the life of the Moroccan Jews has been an unbroken chain of persecution and oppression of indescribable character. Moroccan justice is best illustrated by the Moorish proverb: "one may kill as many as seven Jews without being punished." Hatred of the Jews has been engendered and legalized by discriminating laws.

The maltreatment has left imperishable traces upon the character of Moroccan Jews. They are superstitious to the highest degree and have little education. The Moroccan Jewesses are almost illiterate. The Alliance Israélite Universelle has done much to raise the cultural standard. It should be mentioned here that from 900-1150, Moroccan Jewry could boast of several intellectual communities, the most important being Fez. Here were born the great philologists, *Dunash ben Labrat* and *Judah ben David Hayyuj* (about 950). The famous talmudist, *Isaak Alfasi*, was born in a village near Fez and was educated in that city.

In 1864, though, due to the intervention of *Sir Moses Montefiore*, the Sultan granted the Moroccan Jews all civil rights. The edict was confirmed by the succeeding rulers but all these promises remained ineffectual as they were not applied by the local magistrates.

In spite of the unfriendly attitude towards the Jews, the Moroccan Government continually used them as ambassadors and diplomatic agents as they were better qualified and better educated than the Moors.

The present Jewish population of Morocco is about 178,000. Largest communities: Fez, 12,000; Casa Blanca, 12,000. — J. K.

TUNIS

The dates of the Jewish settlements in Tunis and their fortunes till the beginning of the ninth century were similar to those of Morocco. In the ninth century, under the rule of the Aghlabite Dynasty, the situation of the Tunisian Jews was very favorable. Especially prosperous was the community of Kairowan, which developed into a great intellectual center.

From the middle of the twelfth century, when the

country was conquered by the Almohads, the Jews as well as the Christians suffered at the hands of the fanatic Arabs. In the fourteenth and fifteenth centuries, the Tunisian Jews were treated more cruelly than those in any other of the Barbary States. Only a few of the Spanish and Portuguese refugees in 1492 settled in Tunis. Even when Tunis became part of the Turkish Empire (1574) and the Jews enjoyed equal rights, they were exposed to the caprices of the local princes and to outbursts of popular fanaticism.

Since the beginning of the eighteenth century, the political status of the Jews has improved gradually, chiefly due to outside interference. In 1857 the Tunisian Jews were granted equal rights with the rest of the population. Since 1881 Tunis has been a French Dependency and the Jews, like their Mohammedan neighbors, enjoy all the privileges of citizenship.

The Jewish population of Tunis is 65,000; the important communities are: Tunis, 45,000; Sfax, 3,000. — J. K.

ALGERIA

The history of the Jews in Algeria resembles that of Morocco and Tunis.

Under French Rule (1830) — The Jews welcomed French occupation of the country and showed their readiness to accept French culture. France, on the other hand, treated the Algerian Jews like stepchildren. The statutes and edicts were double in character: they clearly discriminated between Jew and Moslem and they were slow in naturalizing the former. This, however, was later accomplished by the "decree of Crémieux" (October 24, 1870).

Anti-Semitism — In the last years of the nineteenth century, there appeared active anti-Semitism,

attended by bloodshed. The Dreyfus affair in France fed the fires of anti-Semitism in Algeria. Many politicians, some of them even foreigners, eager for political advancement, capitalized the anti-Jewish sentiments of the population. Violent anti-Jewish riots broke out in May, 1897, and in January, 1898, against which the government did not take decisive measures.

At the beginning of the present century, anti-Semitism in Algeria subsided.

Algeria numbers about 85,000 Jews; important Jewish communities are: Algiers, 50,000; Oran, 12,000; Constantine, 8,000. — J. K.

ABYSSINIA (Falashas)

The Falashas (exiled immigrants) live in Abyssinia. They number about 50,000 and are easily distinguished from their negro neighbors by their finer features. They call themselves Beta Israel (House of Israel) and proudly state that they are descendants of Abraham, Isaac, and Jacob.

History — How the Falashas came to Abyssinia is surrounded by legends. An opinion which appears to be historical is that the Falashas are the descendants of Jews who settled in Egypt after the first exile (587 B. C. E.), whence they penetrated into the Soudan and into the interior parts of Abyssinia. In the fifth century of the present era, their number was augmented by captive Jews that were led away from southern Arabia following the Abyssinian wars in that peninsula. The new arrivals, together with many converts to Judaism, and the old residents fused into one community and, forming a small state, led an independent existence for many centuries.

After the introduction of Christianity, the Falashas

were subjected to the most barbarous atrocities. For a long time, the Jews lived amicably with the rest of the population but the venomous sermons of the clergy led to dire consequences. Numerous Jewish communities were literally obliterated.

Customs — The Falasha houses, like those of their neighbors, are wood or stone cabins, plastered inside and out, and they are grouped together in separate quarters or villages, usually near a river so that the inhabitants may take their ritual ablutions. The settlements are surrounded with hedges which are intended to keep out all strangers. Non-Jews are not permitted to enter their dwellings. All business transactions are carried on outside of these precincts.

The Falashas are skilful mechanics and successful tradesmen and are very industrious.

Social Life — The Falasha woman is a fully emancipated member of the community. She is neither confined to the house like the Christian women of the land, nor compelled to wear a veil like the Moslem. She attends public meetings and takes an interest in public affairs.

The family life of the Falashas is dignified and patriarchal. Inasmuch as young people marry at eighteen or twenty years of age, there are no bachelors in the community. Concubinage and polygamy, which are common in Abyssinia, are prohibited among the Falashas. They marry only within their race.

Religion — The Mosaic religion preserved the Falashas, kept them from assimilation, and lifted them above their barbaric neighbors. They keep the Torah sacred and believe in their restoration to a rebuilt Palestine.

In every settlement, a cabin is consecrated for divine service. It is called *Mesgid*, "Place of Prayer," or

Beta-Egziä-Bevber, "House of God." In important centers, the Falashas construct their synagogues after the pattern of the ancient Temple in Jerusalem. The synagogue is also used as a meeting place and classroom, where the *Kahen*, "priest," and *Dabteras*, "learned men," teach the young. Sometimes, especially on the Day of Atonement, religious dances are executed at the services. Occasionally sacrifices are offered. They observe all Biblical laws rigidly but do not know of the prohibition of eating meat and milk together.

They celebrate the Passover for seven days and offer a pascal lamb. All other festivals are observed according to Biblical prescriptions. They are, however, ignorant of Hanukkah and Purim. On the other hand, they celebrate the tenth and twelfth of every month and hold the fifteenth in honor. New Moon is always observed for only one day.

The laws of ablution and purification which the Falashas observe scrupulously have kept them immune from diseases which rage among their neighbors.

In the fifteenth century, mystical doctrines spread among them and societies leading a contemplative life were organized. These brotherhoods are still numerous in the southern provinces of Abyssinia, where they live in isolated communistic villages.

The Falashas know all the Biblical books, including the Apocrypha, but know nothing of the Talmud.

Missionaries — Towards the middle of the nineteenth century, missionaries gathered from all parts of the world and, profiting by the agonized state of the unfortunate Falashas, succeeded in converting many of them to Christianity. For a time, it appeared that the Jewish tribe was on the verge of extinction. But as soon as the Falashas learned that they were not the only remnant of Israel and that there were millions of

Jews in the world, the conversionist movement came to an end.

Language — The Falashas do not know Hebrew. All of their books are written in *Gheez*, the classical language of Abyssinia.

Pro-Falasha Movement — Thanks to the efforts of the late *Professor Isaac Halevi* and more recently of *Dr. Jacques Faitlovitch*, the deplorable condition of the Falashas was brought to the attention of the European and American Jews. Committees were organized in several countries to improve the conditions of Abyssinian Jews. Under the direction of *Dr. Faitlovitch*, several youths were given European education and, with the aid of these young men, an attempt is being made to revive among the Falashas a knowledge of the traditions and observance of Judaism. — J. K.

SOUTH AFRICAN UNION

Jews were interested in and connected with South Africa ever since the discovery of the Cape of Good Hope (1488) as there were Jews among the directors of the Dutch East India Company, which, for 150 years, administered the colony. During the seventeenth and greater part of the eighteenth century, only the state religion was allowed to be observed publicly. In 1804 religious equality was established by the Dutch Commissioner-general, Jacob Abraham de Mist, which, after some interruption, was confirmed also by the English in 1920.

Jews in Industry — Shortly after the English occupation, many Jews started to settle in the country. Jewish names are connected with the industrial awakening of the Cape Colony. The wool and hide industries were developed by the brothers Mosenthal. Jews were the first to own ships and fisheries and they led in

the diamond industry. Jews were also among the first sugar planters.

The histories of the Jewish settlements throughout the South-African Union read alike. As soon as there was a sufficient number of Jews, synagogues were established and rabbis engaged.

However, Jewish disabilities existed in Pretoria, which had a Jewish community of over a thousand. Although freedom of worship was granted to all citizens, Jews and Catholics were debarred from military posts and state offices and Jewish and Catholic teachers and children were excluded from state-subsidized schools. All these restrictions were removed when the British occupied the country.

Jews in the Anglo-Boer War (1809-1902) — Jews fought on both sides. The British Army had nearly 2,800 Jewish members and the Boer ranks included an equal number. Many of them distinguished themselves by their daring and heroic deeds. *Samuel Mark* of Transvaal (a native of Russia) played a considerable role in the negotiations for the cessation of the hostilities.

According to the census of 1921, there were 66,502 Jews in the Union of South Africa.

The most important communities are: Johannesburg, 12,000; and Capetown, 6,800. — J. K.

AUSTRALIA

Jews settled in Australia at the beginning of the nineteenth century and were intimately connected with the industrial development of the country. They were particularly prominent in the raising of sheep. They were also active participants in science and the literature of the land. The first congregation was organized in Sydney in 1830.

Australian Jews took a lively interest in communal affairs and many of them occupied high government positions. During the World War, many young Jews were members of the Australian Expeditionary Forces who fought in France, Gallipoli, and Palestine. The outstanding Jewish soldiers were *Lieutenant-General Sir John Monash*, Corps Commander Australian Imperial Force, and *Lieutenant-Colonel Eliezer Margolin*. Commander 39th Battalion Jewish Royal Fusiliers in Palestine.

The story of the Jews in New Zealand is like that of Australia. The most distinguished Jew of this colony, *Sir Julius Vogel*, was Prime Minister from 1873-1875.

Australia has about 21,500 Jews.

The most important communities are: Sydney, 6,500; Melbourne, 5,500.

New Zealand has 2,500 Jews. — J. K.

SOUTHERN AND EASTERN EUROPE TURKEY

The first Jewish colony in Turkey was at Brusa (Asia Minor), the first Turkish capital. This city contains the oldest Jewish synagogue in Turkey. The Jews in Turkey were treated well; they were only required to pay the "head tax," which was imposed upon all non-Moslems.

When the Sultan Murad I (1360-1389) crossed over to Europe and conquered Greece, the Jews of Thrace and Thessaly became Turkish subjects. This relieved them from the intolerable oppression of the Byzantine Christians. In the newly-conquered territory, the *Yeshivoh* (rabbinical college) of Adrianople became famous and attracted students from all over

Europe. With the reign of Murad II (1421-1451), began the "Golden Period" of the Turkish Jews, which lasted for two centuries. Jews held high offices and were very influential at court. Mohammed the Conqueror (1451-1481) (conquered Constantinople) created the office of *Hacham Bashi*, which became an important Jewish position. The Hacham Bashi was a member of the Council of State and the official representative of the Jews before the government; he apportioned and collected taxes, appointed rabbis, and directed the affairs of all the Jewish communities. The election of the Hacham Bashi was ratified by the government. In the middle of the fifteenth century, the Turkish Jews were so prosperous that one of them, *Isaak Zarfati*, sent a circular letter to the Jews in Germany and Hungary inviting them to come and settle in Turkey. This letter caused an influx of Jews into Turkey. The Jewish community was augmented still further when the Turks conquered Palestine in 1517.

Immigrants from Spain and Portugal — The greatest number of immigrants came to Turkey during the reign of Bayzant (1481-1512), after the expulsion of Jews from Spain and Portugal in 1492. This Sultan welcomed the immigrants and he is reported to have exclaimed, "Ye call Ferdinand a wise King — he who makes his land poor and ours rich!" The Spanish Jews supplied the wanting middle class in Turkey and taught the Turks the manufacture of various articles, including implements of war. They were physicians, interpreters, and diplomatic agents.

Joseph Nasi — Under Suleiman the Magnificent (1520-1566), there was a very influential Jew by the name of *Moses Hamon*, a court physician. Due to his influence with the Sultan, the latter effected the

release of *Don Joseph Nasi* from the Venetian prison where he was confined for a relapse into Judaism. Joseph Nasi was a Marrano who fled from Spain. Joseph soon gained the favor of the Sultan and became very powerful. He received from the Sultan the City of Tiberias, in Palestine, and its environs to be used as a Jewish colony. In 1566 (the year of Salim II's accession to the throne), Joseph was created Duke of Naxos and of the Cyclades Islands, which he governed through a Spanish nobleman. Many foreign rulers wanting the favor of the Sultan applied to Joseph. Among these were Emperor Ferdinand of Austria and William of Orange. Joseph once seized French ships sailing in Turkish waters for debts which the French government owed to the Nasi family. Joseph's power ceased with the death of Salim II.

Another influential Jew succeeding Joseph was *Solomon Ashkenazi*. There were Jewish women, like *Esther Kiera*, who became influential as favorites of Sultans. All these Jews and Jewesses used their great influence and wealth for the good of their fellow-Jews and for the furtherance of Jewish literature.

Mysticism and Messianic Hopes — In the sixteenth century, cabalistic doctrines spread among the Turkish Jews. In the first half of that century, there appeared an adventurer named *David Reubeni*, who claimed to be the precursor of the Messiah. The leading mystics of the age were *Solomon Molko* (a Christian by birth, burned at stake for a relapse into Judaism), *Joseph Karo*, author of *Shulhan Aruch* (Code of Laws), *Isaak Luria*, 1532-1572 (the most important), and *Hayim Vital*. The last two revived the cabala in Palestine. Many people then indulged in cabalistic practices and claimed that they saw visions. In the seventeenth century, the Jews suffered from

internal dissension, due to the Messianic movement of Shabsai Zevi.

Decline of Turkish Jewry — With the waning of Turkish power, Jewish prosperity and tranquility vanished. From the seventeenth century onward, the Jews even suffered from local persecutions and certain restrictions. In the eighteenth century, many Jews emigrated from Turkey and settled elsewhere. Their condition at home became miserable, due to general poverty of the country caused by the despotic rule which lasted for centuries. The government as a rule protected the Jews against maltreatment. In the nineteenth century, ritual murder charges were frequent. These were framed by their Christian neighbors. Following a law passed by Suleiman the Magnificent, the government was always severe with the accusers when able to find them. The Damascus blood accusation (1840) resulted in serious riots against the Jews. A committee consisting of *Moses Montefiore*, the English financier and philanthropist, *Isaak Adolphe Cremieux*, the French statesman (1796-1880), and *Solomon Munk*, journeyed to Damascus to investigate conditions on the spot. The Damascus affair led to the organization of the *Alliance Israelite Universelle*, a society which has done much to improve the conditions of the Jews in the Orient. It has built many schools, especially for manual training and agriculture.

The constitution of 1876 proclaimed the equality of all Ottomans before the law. In the National Assembly of 1877, there were three Jews; also two in the Senate, two in the Council of State, and the secretary of the Council was likewise a Jew.

Present Conditions — On the whole, the political condition of the Jews in the Ottoman Empire was better than in many countries of "Christian culture."

The part of the scapegoat which the Jews of Russia and Roumania had to play was, in Turkey, given to the unfortunate Armenians who were periodically pogromized. But the Jews were looked upon as loyal citizens, occasionally were considered even worthy of official commendation by the Sultans and could be well satisfied with their position. In the Council of State, the Hacham Bashi sat next to the (Greek) Patriarch. The Jews were admitted to State's offices and had autonomy in their communal affairs. The Spanish Jews in Turkey speak Ladino (a mixture of Spanish and Hebrew), Yiddish is spoken by those Jews who immigrated from Eastern Europe, and, besides Turkish, the educated classes also use French in speech and print.

By the Treaty of Versailles, Turkey lost many of her Asiatic possessions, Palestine being one of them.

After the war, the "Young-Turkish" movement gained in influence. These nationalists took energetic measures to give the State a purely Turkish aspect. It is no longer called "The Ottoman Empire" but the "Turkish State." This wave of nationalism adversely affected the Jews, the Greeks, the Armenians, and other non-Turkish peoples, although they had lived in Turkey for centuries. In 1920 the Minister of War issued a decree "releasing" all Jews, Greeks, and Armenians from military service.

On the occasion of the signing of the peace of Lausanne (1923), which guaranteed to the Jews the national minorities rights, the Caliph wrote to the Chief Rabbi expressing the brotherly sentiments of the Mohammedans for the Jews. ("National Minorities Rights" guarantee complete protection of life and liberty, religious freedom, equality before the law, political equality, the right to establish religious,

educational, and charitable institutions at their own expense, an equitable share in funds provided by State or Municipalities for these purposes, etc., to national minorities.) Nevertheless, the wave of nationalistic feeling caused discrimination against the Jews in the economic field. This was only an incident in the movement to dispossess the non-Turkish population from their position in the economic life of the country; it was a nationalistic, not an anti-Semitic move.

Turkish became the only official language and intercourse with authorities is exclusively carried on in that tongue. Religious instruction was ordered to be discontinued in schools maintained by foreign societies, England, France, and Italy protesting. This measure again was dictated by nationalism and not by religious discrimination for the Jews are, for instance, permitted to use wine for ritual purposes in spite of the prohibition law.

Much attention has been aroused recently by the fact that Turkish-Jewish notables renounced the claim of Turkish Jewry to the national minorities rights. This step was taken perhaps in an attempt to avoid the unpleasant experiences for national minorities which usually attend the awakening of national chauvinism.

Turkey has today a Jewish population of about 195,000; 125,000 living in the European and 70,000 in the Asiatic part of the state.

Important Jewish communities: Constantinople, 65,000; Adrianople, 17,000; Ismir, 25,000. — J. K.

ROUMANIA

BY LEO WOLFSON

Jews inhabited the territories comprised in present-day Roumania from the very earliest period. They lived under the Dacian Kings, later under the Roman Emperors, and after, under the rulers of Moldavia and Muntenia, as separate principalities and then united as Roumania. Lately, since the great war, Bessarabia, Transylvania, the Banat, and Bukowina have become part of the Roumanian Kingdom and the Jews who inhabited these provinces have become part of the Roumanian Jewry.

Under whatever rule Jews lived in Roumania, their life was full of sufferings and persecution. Oppressive laws were continually enacted against them and they were executed harshly and often inhumanly.

Until recently, the Jews in Roumania were aliens and, although they were born in the country, lived and worked in it, paid taxes, served in the army, and performed all acts and duties required of them, they were not citizens of the country and did not enjoy civil or political rights. The treaty of Berlin in 1878 sought to emancipate the Jews in Roumania but the government, and practically all Europe, refused to emancipate the Jews. By the terms of the treaty of St. Germain, Roumania was compelled to grant to her Jews in old Roumania, as well as the Jews in the acquired principalities, complete emancipation. The present Roumanian constitution provides for their enjoyment of complete civil and political rights. Under the terms of the same treaty, they also enjoy some sort of minority rights.

Roumania has at present about 900,000 Jews. Most important Jewish communities: Bucharest, 50,000;

Kishinev, 110,000; Chernowitz, 40,000; Yassi, 38,000; Galatz, 30,000.

SERBIA (Jugo Slavia)

The history of the Jews in Serbia is very much like that of the Jews of Turkey. The first congregation was that of Belgrade, organized in 1530 due to the efforts of *Don Joseph Nasi* (see Turkey). Although Serbia had local rulers, it was a part of the Turkish Empire till 1868. Prior to that date, the Jews suffered, even from local officials. The Alliance Israélite Universelle and influential English Jews protested against Serbian anti-Semitism. In 1867 the Jews wanted to place themselves under English protection. The constitution of January 2, 1889, abolished all anti-Jewish laws of 1856 and 1866 and from that time Jews have not been discriminated against by Serbian laws.

At the beginning of the World War, there were 64,000 Jews in Serbia: 10,000 living in Belgrade, the rest scattered throughout the Kingdom. They were engaged in business and in various crafts. Many Jews held responsible government positions. — J. K.

GREECE

Jews resided in Greece since ancient times: there are traditions that Jews lived in Thessaly at the time of Alexander the Great and at the beginning of the Christian era, there were famous Jewish communities in Greek cities. Under Roman rule, the Jews enjoyed equal rights, but under the Byzantine rulers, they suffered greatly. At times, they were forbidden to practice their religion (723) but under the Empress

Irene (780-797), they were allowed again the free practice of their religion.

The Jews of Greece were uniformly prosperous. They cultivated Jewish learning and supported scholars. *Isaak Abravanel* visited Corfu towards the end of the fifteenth century and remained there to finish his commentary to the Bible. When Greece became a part of the Ottoman Empire (1453), the Greek Jews experienced the same friendly treatment as the other Jews of the empire.

During the Greek insurrection (1821), the Jews suffered from the insurgents and many Jewish communities were destroyed through massacres and emigration.

Modern Times — At the end of the nineteenth century, the life of the Jews of Greece was not as peaceful as that of their coreligionists in Serbia and Bulgaria. At that time, the Jewish population numbered about 10,000, the majority living not in the center but near the borders of the country, on the Isle of Corfu and the Ionic Isles. The City of Athens had only a small Jewish community (about 300) and an adequate synagogue was not built until 1899. Although the Constitution accorded equal rights to all citizens and the Greek Government tried its best to extend all the privileges of the Constitution to the Jews, the population stood on too low a level to make the realization of such broadmindedness possible. In Thessaly and in Corfu, there were fights because the Greeks resented the Jewish competition in commerce. Another terror, based on the blood accusation, occurred in Corfu in 1891, when the Jews were literally besieged in the Jewish district. About 1,500 emigrated and did not return until years later, when the waves of the unjustified excitement had calmed. The un-

successful was with Turkey in 1897 resulted in the accusation that the Jews were Turko-philes, although many Jewish soldiers fought in the Greek Army and died for the cause of their country.

After the World War, the most important point of the Balkans, Salonica, which is also the most important Jewish community, was given to Greece. Salonica has a population of 170,000, 65,000 of whom are Jews. They give to the international post its physiognomy. Not only are the largest banks in the hands of Jews, but the Jews are also the longshoremen in the harbor, monopolizing the work of loading, etc. The visitor marvels at the strong build of the old Sephardic descendants. On Saturday, the commercial life of Salonica rests. Due to a considerable number of immigrants from Russia, Austria, and Roumania, Ladino is no longer the exclusive dialect heard on the streets, although it is still prominent. Jewish papers are printed mostly in Ladino with Hebrew letters. The schools of the *Alliance Israelite Universelle* endeavored to raise the children in the spirit of a Western European culture.

In 1921 the Jewish community of Salonica was officially recognized as the chief Jewish authority in Greece. Recently the State granted subventions to Jewish schools and communal institutions and decreed that the Fairs were to be held on weekdays, not on Saturday. In March, 1922, *Pepo Malach* was appointed minister of Finance.

Up to the beginning of the World War, only 10,000 Jews lived in Greece but, due to annexations, their number after the war grew to 88,000, 65,000 of whom live, as has been mentioned, in Salonica. — J. K.

BULGARIA

Jews settled in Bulgaria in the first century C. E. Very little is known about them. In 1335 the Bulgarian Czar, Ivan Alexander, married a beautiful Jewess by the name of Sara, who was styled the "Newly Enlightened Czarina and Sole Support of all the Bulgarians and Greeks." Very little is heard of the Jews while that country was under Turkish domination (1500-1876). During the Russo-Turkish Wars, the Jews suffered much from the Russian Armies. In 1877, when the Turks set fire to Sofia (capital), the Jews were the only ones who fought the flames. In recognition of that bravery, the fire brigade to this day is chosen exclusively from Jewish citizens and, on festive occasions during all military reviews, the Jewish firemen occupy the place of honor next to the picked troops of the Bulgarian Army.

In keeping with the treaty of Berlin (1878), the Bulgarian Constitution accorded all civil rights to the Jews. However, since 1890 anti-Semitism has made its appearance in Bulgaria, too, and Jews have started emigrating from there in considerable numbers.

In 1912 Bulgaria, Serbia, and Greece formed an alliance, with the aim of depriving Turkey of her European possessions. In the ranks of the Allied Armies, over 5,000 Jewish soldiers fought, out of a total Jewish population of less than 60,000 in the three countries. The Jewish population in the occupied cities suffered more than did the Christians. But the condition of the former Turkish Jews in the newly-annexed districts did not grow worse than it had been under Turkish rule. On the whole, the Jews in that country enjoy equal rights with their Christian neighbors.

The great war brought hardly any change in that regard, although the political changes in the Balkans were numerous.

Late in 1923 and in the beginning of 1924, the Jews of Macedonia were terrorized by revolutionary committees attempting to extort money from the Jewish inhabitants. The "Ligue de Droits de l'homme," Paris, protested, asking the Bulgarian Government to protect the Jews. Soon afterwards, the Bulgarian Ambassador in London announced that the activities of these committees had been suppressed by his Government.

At present, the Jewish population of Bulgaria numbers 40,000; Adrianople, with its 17,000 Jews, being receded to Turkey.

The most important Jewish communities are: Sofia, 20,000; Filipopolis, 7,000; Rustchuk, 5,000. — J. K.

RUSSIA (Poland and Lithuania)

Jewish Settlements in Eastern Europe — The Jews settled in Eastern Europe very early, perhaps soon after the destruction of the First Temple (587 B. C. E.). Before the common era, there were well-organized Jewish communities in the Crimean Peninsula and along the northern and eastern shores of the Black Sea. Like the Greeks of Asia Minor, the Jews from Syria-Palestine and especially from Alexandria gravitated to the shores of the Black Sea, attracted by the fertile land and pleasant climate. The Jews moved eastward and northward, establishing communities along the shores of the Caspian Sea and the lower Volga. It was due to their influence that the *Khazars* became converts to Judaism about 740 C. E. This Judaized kingdom attracted a considerable Jewish influx from Byzantium. With the overthrow of the

Khazar Kingdom (969), Jews immigrated to the Russian principality of Kiev, formerly a part of the Khazar territory. In the fifteenth century, the Jews must have been influential in Russia as they even succeeded in carrying on propaganda in favor of Judaism with the result that Judaizing sects were organized in Novgorod and in Moscow. The originator of this "Judaizing heresy" was a Jew by the name of Skaria (Zechariah). This created ill feeling between the Jews and the rest of the population and the former probably were expelled from Russia.

Early Jewish Settlements in Poland — Jewish traders from Western Europe reached Poland in the ninth century and some of them made it their permanent abode. A steady flow of Jewish immigration to Poland from Western and Central Europe began after the Crusades. At the beginning of the thirteenth century, the Jews in Poland were engaged in farming, owning big estates, and also administered the mint of Great and Little Poland. Jewish immigration was encouraged by the Polish nobility and by the kind laws of King Boleslav (1247-1279), but the ecclesiastical powers, prompted by religious intolerance, endeavored to exclude the Jews from civil life. Casimir the Great (1346-1370) further welcomed Jewish settlers and accorded them all privileges and protection. He also granted them some sort of autonomy. The Jews, however, came in for their measure of persecution during the reign of Vladislav Yaghello (1386-1434), who was a tool in the hands of the Catholic Church. They were accused of ridiculous transgressions, the most notorious being that the Jews of Posen had stolen from the local Dominican Church three Hosts, which, supposedly, were stabbed and thrown into a pit.

Early Jewish Settlements in Lithuania — When

the Jews first settled in Lithuania is unknown. Jewish communities existed there during the reign of the Grand Duke Vitovt (1388-1430). After Vitovt's death, till the sixteenth century, Polish and Lithuanian Jewries shared similar fates, as in both countries the clergy gained the upper hand over the reigning princes. In 1495 the Jews were suddenly expelled from Lithuania. They were allowed to return in 1501.

In the second half of the seventh century, Ukrainian, Lithuanian and Polish Jewries suffered terribly, first at the hands of the rising Cossacks, then from the Russians, and finally from the Poles themselves. Entire communities were wiped out. The whole of the eighteenth century was marked by pogroms, blood libels, and other heinous accusations which resulted in riots against the Jewish population.

Mysticism — These sufferings tended to narrow the Jewish mental horizon. People indulged in practical Cabala (mystical speculations about God and the universe). The masses were fed on stories about life after death, tortures of sinners in hell, transmigration of souls, and exploits of demons. The Messianic movement of Shabsai Zevi, the false Messiah who lived in Turkey (1626-1676), spread among the Polish Jews like wildfire, their mystical frame of mind offering a receptive soil. One of the deplorable results of the Messianic movement was the formation of the *Frankist Sect*, which later feigned conversion to Christianity. Upon the allegation of this sect that there were anti-Christian passages in the Talmud, thousands of volumes were taken away from the Jews and burned at Kamenetz (1757).

Hasidism: Israel Baal Shem Tov — Disillusioned in Shabsaism, and seeking an escape from the gruesome reality of pogroms and wholesale murder,

Polish Jewry hopefully received the joyous message of *Israel Baal Shem Tov* (about 1700-1760), who preached to the uneducated people of the goodness of God. He based Judaism on faith only and not on speculation and study. The followers of Israel Baal Shem Tov (Besht) were called Hasidim (pious). The opponents of the Hasidic movement were called *Misnagdim* (opponents). The strongest opposing contemporary of Baal Shem Tov was *Rabbi Elijah, Gaon of Vilna* (1720-1797). The Hasidim and Misnagdim at first waged a ruthless war against one another, resorting to excommunications (Herem), flogging, and even denunciations to the government. *Rabbi Shneur Zalman*, head of the Hasidim, was twice arrested and imprisoned in St. Petersburg but both times he succeeded in establishing his innocence and gained his liberty. However, in course of time, both movements recognized each other as legitimate expressions of Judaism.

Jews in Muscovite Empire — From the days of the "Judaizing Heresy" (end of fifteenth century), there were no Jews in the Muscovite Empire. During the war between Russia and Poland, small groups were deported from the war zone into the central cities of Russia. After the partition of Poland, Russia acquired hundreds of thousands of Jewish subjects. The Russians, bred in the tradition of the Byzantine Church, were strongly prejudiced against Jews, whom they knew only as "Christ-Killers," therefore the government wavered between its promise of equal rights to all the inhabitants of the annexed territories and its traditional attitude to the Jews. But it soon discovered its "truly Russian mode" of dealing with the Jews. The Russian officials based themselves upon an unwritten law that Jews are not allowed to engage

in any business or settle in any place unless there is a specific law permitting them to do so. On the eve of the second partition of Poland, when the Russian Government anticipated another influx of Jews, it passed a law establishing the *Pale of Settlement*. In 1791 an Imperial decree denied Jewish merchants the right of trading in the inner provinces of Russia. These anti-Jewish decrees were followed by other discriminations.

Alexander I (1801-1825) — Alexander I started his plan of emancipating the Jews by organizing a "Committee for the Amelioration of the Jews" (Nov., 1802). Jewish representatives were invited to advise the government of the needs of their brethren. The results were anything but beneficial. The so-called "Jewish Constitution" of 1804 was emancipatory only in appearance. While it favored agriculture among Jews, it barred Jews from rural residence and occupations. In general, Alexander's policy toward the Jews was rather wayward and the Jewish people became suspicious of the government and its measures.

Nicholas I (1825-1855) — The reign of Nicholas I was very oppressive. Not only did this Emperor hate the Jews on account of their religion, but he consistently attempted to convert them to Christianity. Some of his conversionist measures were to exempt baptized Jews from taxes for several years and to take young children from their parents by force or cunning and send them to remote villages where they were raised as Christians until they became of military age. This practice of drafting young children into the army lasted from 1827 till 1857, when it was abolished by Alexander II. The young conscripts were called "cantonists." As Nicholas wanted to increase the number of the "cantonists," the abduction of young

children was encouraged. There were professional catchers "*lovchiki*," paid by the government. Children had to be watched constantly, even when indoors, as there was no redress against these brutal agents of Nicholas. Occasionally, even adult Jews were caught and forced into the army. The victims were called "*poimaniki*" (caught ones). The demoralization that these measures introduced into Jewish life is indescribable. The catchers were very often Jews.

Nicholas also established schools for Jewish instruction and two schools for higher education (at *Zhitomir* and at *Vilna*) to train rabbis; these schools were often headed by Gentile principals who were coarse and uneducated. Jewish popular teachers (*Melammedim*) were persecuted. These educational measures were shaped by Uvarov, the Minister of Education, a liberal-minded Russian, who was advised for a while by *Dr. Max Lilienthal*. The latter left Russia as soon as he discovered the conversionist intentions of the government.

To relieve the economic distress of the Jews, Nicholas sought to establish them as farmers in the sparsely-populated lands of South Russia. It should be mentioned that Nicholas I protected the Jews against blood accusations.

Alexander II (1855-1881) — Alexander II showed liberal intentions toward the Jews, the first sign being the abolition of the "children soldiers," and those unfortunates who had not yet been forced into the Christian fold were allowed to return to their parents. He also permitted certain merchants, university graduates, and artisans to live in the interior of Russia. In general, this emperor was vacillating in his attitude towards the Jewish people.

The few reforms which were instituted after much

discussion and the usual Russian delay aroused many Russo-Jewish intellectuals to fight for Jewish emancipation in the liberal press. The leaders in this field were *Osip Rabinovitch* (1817-1869) and *Elias (Ilia) Orshanski* (1846-1875). The latter, a talented attorney, brilliantly analyzed Jewish disfranchisement in Russia. These two reformers, like many others, advocated Russification.

Among the Jewish novelists who wrote in Russian, were *Leon Levanda* (1835-1888) and *G. Bogrov* (1825-1885).

Alexander III (1881-1894) — When Alexander III came to the throne, violent reaction set in. His systematic anti-Jewish policy resulted in a series of pogroms, organized by the local governments. The rioters, helped by the indifference of the police and the army, reached their highest mark in the cities of Yelisavetgrad, Balta, Kiev, Odessa, and later at Warsaw. The Czar, in his treatment of the Jews, was guided by the procurator of the Holy Synod, Pobidonostzev, who is reported to have said, "one-third of the Jews in Russia would be forced to emigrate, another third would be compelled to accept baptism, and the remainder would be brought to the verge of starvation." Very notorious were the May Laws, sanctioned by the Czar, May 3, 1882, forbidding the Jews to settle or to acquire property outside of towns and to carry on business on Sundays and Christian holidays.

The number of Jewish students attending the high schools and universities was restricted. Jews were barred from holding any government or municipal office. Jewish employees on the railroad and steamship lines were discharged. Expulsions from cities were frequent and often were accompanied by cruelty and

brutality on the part of the petty officials executing the orders of the government.

Of sad fame was the expulsion of thousands of Jews from Moscow which took place in the night of March 30, 1891 (second night of Passover). Men, women, and children were dragged, half-naked, from their beds and were driven to the police stations. The Pale of Settlement was curtailed and a great portion of its Jewish population lived in conditions of starvation. Russian Jewry found relief in emigration. More than a million Jews left Russia in the last two decades of the nineteenth century, the greater part going to the United States. Many migrated to the Argentine while others, stimulated by an awakened national consciousness, colonized Palestine as a Jewish homeland.

Nicholas II (1894-1917) — The last of the Russian Czars continued the anti-Semitic policies of his father, Alexander III. Oppressions, sudden expulsions, midnight raids to apprehend Jews residing outside of the Pale of Settlement, and organized pogroms marked his reign from beginning to end.

Kishinev — Notorious was the Kishinev massacre which took place on April 6, 1903 (First day of Easter, Seventh day of Passover). On Sunday, as the church bells began to ring at noontime, the butchery began in several parts of the city. The police and detachments of soldiers who were stationed in the streets made no efforts to arrest the rioters. Even when the looters began to murder, the "guardians of order" remained passive; only when, in one place, a group of Jews armed with sticks attempted to drive off the murderers, did the police interfere. Then they immediately disarmed the defenders. The atrocities of the savages are indescribable. Only after two days of brutal killing, deliberate maiming, and barbarous half-slaying

in order to watch the victims writhe in agonies, and on receipt of a telegram from Plehve, the Minister of Interior, did the troops show signs of activity and the bestial bacchanalia cease.

Forty-five Jews were killed, eighty-six crippled, five hundred slightly wounded, while the number of cases of rape could not be determined. Fifteen hundred homes and stores were looted and demolished and the losses amounted to millions of dollars.

More Pogroms — As the perpetrators of the bloody spectacle in Kishinev went unpunished and the Jewish self-defense movement (*Samo-Oborona*) was ordered suppressed by a special edict of the Minister of the Interior, who was anxious to "prevent lawlessness," Kishinev did not remain the lone bloody sheet in the modern history of Russia. It was merely a prelude to a long and dark St. Bartholomew night which lasted for about three years; the fate of Kishinev overtook hundreds of cities and villages, culminating in the slaughter in Bialistok (May, 1906), in which the army participated and which, in cruelty and in acts of atrocity, surpassed all the preceding pogroms. All these were a part of the government's counter-revolution which pointed its bloody finger at the Jews as if saying: here are the people who are responsible for all the misery of Russia. The pogroms aroused the indignant protest of Western Europe and America. These protests, and the moans of the wounded and dying Jewish soldiers in Russo-Japanese and other Russian battlefields, fell on the deaf ears of the Russian bureaucratic anti-Semites.

Struggle for Emancipation — All these calamities were faced by Russian Jewry in a spirit of fortitude. Courageously they carried on the struggle for emancipation. They decided, not to beg for equal rights, but

to demand them. Twelve Jewish deputies were elected to the first *Duma* (parliament) in spite of pogrom threats and police interference. However, the impassioned speeches of *Dr. Shmarya Levin* and his colleagues from the parliamentary tribune brought no results, as the first *Duma* was dissolved after three months and in the subsequent *Dumas*, the government, by controlling the elections, always secured mandates for its own hirelings.

In spite of all these disabilities and stifling restrictions, Russian Jewry, during the reign of Nicholas II, reached its zenith of intellectual endeavors. (See articles, *Modern Hebrew and Yiddish Literature*.) Jewish nationalism grew and furnished hundreds of thousands of adherents to political Zionism (see article, *Zionism*) while Jewish workmen joined the "*Bund*," the Jewish Socialist Organization. Among the literary leaders were *Ahad Haam*, *Bialik*, *David Frishman*, *S. Rabinowitz (Sholom Aleichem)*, and *I. L. Peretz*. In the field of Jewish scholarship, *Baron David Ginsberg*, *A. A. Harkavi*, and *S. M. Dubnow* gained great distinction.

Beilis — Ritual Murder Charge — The chapter of Russian Czardom would not be complete without the mention of the monstrous "Beilis case" which was manufactured by the Ministry of Justice. Because the dead body of a Russian boy was found in the yard of Mendel Beilis, he was charged with "ritual murder" and kept in prison for two years, during which time the government failed twice in its attempts to convict him. Exasperated by the failure, the Ministry of Justice wreaked its vengeance upon all the attorneys who defended Beilis: twenty-five lawyers were declared guilty of "having conspired against the Government" and were imprisoned. Among the leaders of

the defense, were the famous Jewish attorneys, Grusenberg and Arnold Margolin, and the Gentile, U. Maklakoff, a member of the Duma.

Russian Jewry During the World War — The cup of suffering of Russian Jews was filled to the brim during the first two years of the World War. The eastern war front stretched through countries with dense Jewish population, like Galicia, Poland, and Lithuania. In addition, the Russian general staff, to cover its defeats, compelled the Jews to evacuate whole districts, imputing disloyalty to them. The military officials even went so far as to accuse whole towns of espionage. None of these accusations was substantiated by the Duma investigating committees. This did not discourage the Russian Army command and the unfortunate Jews in the eastern war zones were driven from place to place, even though there were six hundred thousand Jews in the Russian Army. It should be mentioned in this connection that during the first years of the war, the Russian Jews made heroic efforts to help themselves. The *Ecopo* (*Jewish Relief Committee*) raised in Russia millions of dollars for relief. It cared for 226,000 refugees, supplying them with all necessities of life; temporary schools in which to teach the children were even established. The *Joint Distribution Committee of America* did much to alleviate the sufferings of Russian Jews especially in 1921, when a terrible famine ravaged the country.

The Aftermath of the War — Economically, the war ruined Russian Jews completely; their community life, education, and other institutions broke down beyond repair. The Kerensky Government which granted the Jews full rights was too short lived to effect any change in Jewish life. The successful

Bolshevik Revolution, although numbering among its leaders *Leon Trotsky*, *Kamenev*, and other Jews, reduced the Jewish middle class to a state of pauperism, a condition which largely prevails to this day (1926). This was the result of the Bolshevik Crusade against private enterprise.

Massacres — In the middle of 1917, a wide agitation against the Jews began. As long as the Provisional Government (headed by Kerensky) was in power, it was able to prevent all anti-Jewish riots. But in the chaos that followed the Bolshevik Revolution, a horrible wave of pogroms swept Russia and thousands of Jews were plundered and killed.

In 1919, when the Ukrainian Armies under Petliura and the "White Army" under Denikin began to fight the Bolsheviks, the whole of the Ukraine was converted into one large slaughter field on which about 200,000 Jewish men, women, and children perished. All previous pogroms of 1881, 1903, 1904, and 1906 pale into insignificance when compared with the systematic pillage, murder, and rape which took place in the Ukraine during the years of 1918 to 1922. All this was done by the self-appointed liberators of Russia, Generals Denikin, Petliura, Wrangel, and their like. Petliura was later assassinated in Paris by *Sholom Schwartzbart*, a Ukrainian refugee, whose relatives were killed in the pogroms. The Jewish self-defense corps, on several occasions, did wonderful work in protecting Jewish life and property.

Order was restored only when the Bolsheviks reconquered the Ukraine. The lot of the Russian Jews under the Bolshevik regime can hardly be considered enviable. With the change in the economic system, the Jews, who formerly belonged chiefly to the middle class, suffered greatly and found themselves without

means of subsistence. In addition, the anti-religious policies of the government, which were directed against the entire population, interfered with the religious training of their children and gravely threatened their spiritual development. However, to relieve the economic distress among the Jews, the Soviet Government is encouraging them to settle on land and is becoming more lenient in its attitude toward religious activities. — J. K.

POLAND

Poland's resurrection as an independent republic did not free her from the anti-Jewish hatred of Czarist days. The boycotts against the Jews in business and in industry continued. They were discriminated against in political as well as in social life. As if in celebration of her independence, Poland became the scene of numerous pogroms. At Pinsk, Vilna, Lida, Lemberg, Przemysl, Jaroslaw, Stanislaw, Krakaw, Lodz, Minsk, etc., disorders of a serious nature took place. This prompted the United States to send a commission of investigation, headed by Mr. Henry Morgenthau. Sir Stuart Samuel headed an English commission of a similar nature. The League of Nations subsequently included in its Minority Treaties special clauses to safeguard the life and freedom of the Jewish citizens of Poland. Their economic condition is still precarious. Industries, like the manufacture of tobacco, in which the Jews were employed almost exclusively, were taken over by the government and the Jewish workers were discharged.

LITHUANIA AND LATVIA

Lithuania for a while set up a special ministry for Jewish affairs. **Latvia**, likewise, gave the Jews official representation in the central government. At present,

the conditions in both Lithuania and Latvia are far from favorable to the Jews.

FINLAND

After her emancipation, Finland continued to treat the Jews as aliens. — S. S. C.

THE PYRENEAN PENINSULA

Earliest History — Jews lived in Spain in very early times, although a legend referring to King Solomon's treasurer can not be credited. Yet it is certain that the Apostle Paul intended to visit Spain to proclaim his new teaching to the Jews living there. They were well treated under the Arian Visigoths (418-711), living on an equality with the other inhabitants, and engaged in trade and agriculture. When Catholicism began to rule, their condition changed for the worse. Frequently they were forced to choose between death, baptism, and emigration.

The Arrival of the Arabs (711) was therefore greeted by the Jews as the beginning of their freedom. African Jews fought bravely among the Mohammedans and many conquered cities (Cordova, Granada, Toledo, etc.) were placed in charge of the Jewish inhabitants who had been armed by the Arabs.

A new era dawned for the Jews of the Pyrenean Peninsula and the tenth century particularly may well be called the golden age of the Spanish Jews and Jewish science. Under Abd al-Rahman I (912-961), *Hasdai Ibn Shaprut* gained great influence. He was court physician and minister and, in this capacity, negotiated with an embassy sent by Otto I of Germany. The reports of the German embassy praise the ability and faithfulness with which he handled the complicated diplomatic affair. He was the patron of *Menahem*

ben Seruk, *Dunash ben Labrat*, and other Jewish scholars and poets. He also wrote the famous letter to the king of the Chazars when he learned that a Jewish kingdom existed in southern Russia. His letter and the Jewish king's response are important documents of medieval history. During his term of power, Spain became the center of Talmudic study and Cordova the meeting-place of Jewish savants.

Samuel Ibn Nagdela—In the eleventh century, Samuel ha-Levi ibn Nagdela won the favor of the vizier of King Habus of Granada, who made him his minister. At this time, science and art flourished at the court of Granada. Most prominent is *Solomon ibn Gabirol*, of whose life little is known. He was a mathematician, astronomer, philosopher, and poet. We possess many religious and secular poems composed by him.

Bahya Ibn Pakuda flourished at Saragossa in the first half of the eleventh century. He is the author of the philosophical and ethical work, "*Hovos ha-L'vovos*" or "*Instruction in the Duties of the Heart*."

Jehudah Halevi, the great poet and philosopher, lived in Toledo (1085-1140). His *Zion Songs* are recited in the synagogue on the Ninth of Av and have won for him universal esteem. His philosophical conception, he set forth in the book "*Kuzari*."

Abraham Ibn Ezra was a younger contemporary of Judah ha-Levi and, like his brother *Moses*, a master of Hebrew verse and prose. He was a restless spirit of a very unhappy nature and traveled through Babylonia, Italy, Germany, and England. He was likewise a mathematician, grammarian, and exegete of authority.

Moses Ben Maimon (Maimonides, Rambam), the greatest of all the Jewish scholars of Spain, was born in Cordova in 1135 and died in Fustat (Egypt)

in 1264. In the middle of the twelfth century, the terrible persecutions by the Almohades (perhaps a Mohammedan retaliation for the Crusades), directed against all non-Mohammedans, forced many Jews to leave southern Spain. Among those who left was the Maimon family. Maimonides lived first in Fez but settled later in Fustat, a suburb of Cairo. He became court physician and, although very busy in his practice, he found time to enrich the Jewish literature with some of its greatest treasures. Some of his works are: *A Commentary to the Mishnah*, which also contains his famous essay on the "*Articles of Faith*," the *Mishnah Torah* (a codification of the Talmudic Law); and his greatest work, the "*More Nevuchim*" or "*Guide to the Perplexed*," which is devoted to religious philosophy. It was this book particularly which caused a period of strife between his adherents and his adversaries.

Almost all the works which originated in Spain were written in Arabic and later translated into Hebrew. The most prominent translators were members of the *Tibbon* and of the *Kimchi* families, who, due to the Almohades persecutions, emigrated to Provence. The Kimchis also excelled as grammarians and exegetes.

Christian Rule — The power of the Almohades was broken in 1212 but the first Christian princes treated the Jews as mercilessly as did the Almohades. It was probably due to the adverse living conditions of this period that the seed of the mystic teachings of the Cabala fell upon such fertile ground. In a large measure, the Cabala came as a reaction against the rational philosophy.

The Zohar (Splendor) appeared in Spain in the thirteenth century. It is a work which pretends to be a revelation from God and which contains a complete

cabalistic theosophy, treating of the nature of God, the cosmogony, sin, redemption, soul, good and evil, etc. It was made known through the cabalistic writer, *Moses de Leon*, who ascribed it to the miracle-working *Rabbi Simeon Ben Yohai* (second century). Its germ is to be sought in Persia. The *Zohar* is probably not the work of a single author or period.

Only gradually did the rulers come to realize that, surrounded as they were by powerful enemies, they could not afford to turn the Jews against them; although any attempt on the part of the Catholic kings to treat them with fairness brought forth papal interference in the form of hostile Bulls.

Social Position — The Jews in Spain were Spaniards, both as regards their customs and their language. They owned real estate and they cultivated their land with their own hands; they filled public offices and, on account of their industry, they became wealthy, while their knowledge and ability won them respect and influence. But this prosperity aroused the jealousy of the people and provoked the hatred of the clergy; the Jews had to suffer much through these causes.

In 1250 Pope Innocent IV issued a Bull forbidding Jews to build new synagogues. Some years later, King James I (d. 1276) compelled them to participate in a religious disputation with the Christian convert, Pablo Christiano. The Jewish spokesman, *Moses ben Nachman* (*Nachmanides*), was well able to defend the cause of Judaism. In fact, he defended it so well that he had to flee from the persecutions of the Church. The king himself made his flight to Palestine possible.

In the Fourteenth Century, the condition of the Jews in Spain grew worse. In 1366 terrible massacres occurred in Valladolid, where the Jews were robbed,

their houses and synagogues destroyed, and their scrolls torn to pieces. In 1391 the mob attacked the Jews of Seville and killed 4,000 people. This butchery was repeated in many other towns.

The year 1391 forms a turning point in the history of the Spanish Jews. The persecution was the immediate forerunner of the Inquisition which, ninety years later, was introduced as a means of watching those numerous Jews who had sought safety and escape from death through baptism.

In the Fifteenth Century, the oppression of the Jews became even worse. The disputation at Tortosa (Feb., 1413 to Nov., 1414) was followed by many forcible conversions. But the popular hatred against the Neo-Christians (crypto-Jews, Marranos) who practised Judaism secretly, exceeded that toward the professed Jews. In Toledo, a bloody uprising against the Marranos took place in 1467, many being killed.

Edict of Expulsion — As soon as the Catholic monarchs, Ferdinand and Isabella, ascended their respective thrones, steps were taken to segregate the Jews, both from the "conversos" and from their fellow-countrymen. By edict of the year 1480, they were confined to special "*barrios*." The same year saw the establishment of the Inquisition in Spain, the most horrible instrument of all the persecutions directed against the Jews, the main object of which was to deal with the converts to Christianity. At the head of this institution was the famous Torquemada, who finally (1492) induced the regents to issue the edict of the expulsion of the Jews from Spain. Three hundred thousand are said to have left although it is difficult to say whether this figure is correct. Those who remained had the alternative between baptism and death.

On the same day (Ninth of Av, August 2, 1492),

Columbus, in whose veins there seems to have run Jewish blood also, set out on the journey which led to the discovery of this continent.

The largest part of the emigrants went to Turkey where they were well received by the tolerant Mohammedans. Others went to

Portugal; but only until the year 1497 were the Jews allowed to remain in that country.

Here lived the *Abravanel* family, one of the oldest and most distinguished on the Pyrenean Peninsula, who traced their origin to King David. The most prominent of its members was *Don Isaac Abravanel* (1437-1508), famous statesman and Bible commentator, who, after an active and changeful career, died in Padua. In 1531, after many compulsory conversions during the preceding century, the Inquisition was introduced into Portugal.

But many of those who had outwardly accepted Christianity clung faithfully to their old religion. Under inconceivable difficulties, they taught their children although the slightest suspicion brought them before the Inquisition. Not until 1781, did the last victims of the Inquisition die.

The decline of Spanish commerce in the seventeenth century was due in large measure to the activities of the Marranos of Holland, Italy, and England, who diverted trade from Spain to these countries. The intellectual loss was even more direct. A large number of Spanish-Jewish writers and thinkers who traced their origin from the exile were lost to Spain, including men like *Spinoza*, *Manasseh Ben Israel*, the *Disraelis*, and the *Montifiores*.

Resettlement — Spain became a republic in 1858 and a repeal of the edict of expulsion was secured.

Very few, however, have availed themselves of this privilege.

In Portugal, the Inquisition was restricted considerably in 1774 and abolished in 1821. Jews must have settled there before 1800. They bought a plot in the English cemetery at Lisbon in 1801.

At present, much public interest has been aroused by an appeal from the Lisbon Jewish community to build a Jewish school for the children of the Marranos of Portugal. While there is much superstition in their strange Judaism and while religious indifference is growing, one often meets, so *Lucien Wolf* states (The Detroit Jewish Chronicle, Vol. XXX, No. 15), with striking evidence among them of their pride in being of the People of Israel. In this attempt to bring the Marranos back to Judaism, Lucien Wolf has taken a prominent part.

The number of the Jews living on the Pyrenean Peninsula is very small. About 5,000 live in Spain and 1,000 in Portugal. — M. F.

ITALY

Early History — The first definite appearance of Jews in the history of Italy was that of the embassy sent to Rome by Simon Maccabeus to strengthen the alliance with the Romans against the Syrians. The Jews in Rome maintained at the time of the Emperor Claudius (41-54) several synagogues and the community was well organized. The other Jewish colonies in Southern Italy, in Sicily, and in Sardinia were neither large nor important. After the destruction of the Jewish Commonwealth (70 C. E.), a large number of prisoners and soldiers were transferred to Italy; but naturally the vanquished did not feel disposed to live in the land of their conquerors and oppressors.

Through the growth and diffusion of Christianity, the condition of the Jews became worse and worse. As the Christians detached themselves from the Jews, the former became the fiercest enemies of the latter. Periods of persecution were followed by periods of quiescence until the fall of the Roman Empire.

Under the rule of Theodoric (454-526) and especially under the Lombards (568-774), they lived in peace, even after the latter had embraced Catholicism. Both popes and states were too much absorbed in continual external and internal dissensions to persecute the Jews and even in the individual states, a certain amount of protection was granted to them in order to secure the advantages of their commercial enterprises.

There was an expulsion of Jews from Bologna in 1172 but they were allowed to return soon. In no country were the canonical laws against the Jews so frequently disregarded as in Italy.

Hebrew Culture was not in a flourishing condition, on the whole. The outstanding production of the period is the "*Aruch*," a talmudic dictionary, completed in 1101 by *Rabbi Nathan B. Jechiel* of Rome, which formed the basis of all later dictionaries.

Frederic II of Hohenstaufen (1194-1250) employed Jews to translate from the Arabic philosophical and astronomical treatises. This led to the study of Maimonides, which, in turn, brought about a love of freedom of thought and esteem for literature among the Italian Jews. Among the prominent men of the time was *Immanuel B. Solomon* of Rome, the celebrated poet and friend of Dante.

The political and social status of the Jews suffered because of the advent to the papal throne of Innocent III (1198-1216), the most bitter enemy of freedom of thought.

The rise of poetry in Italy at the time of Dante influenced the Jews also. A new Jewish poetry arose, mainly through the works of Leo Romano, who translated Thomas Aquinas' works and wrote exegetical works of merit. The Jews were also successful as medical practitioners. The revival of interest in the studies of ancient Greece and Rome stimulated the study of Biblical literature and produced amicable relations between Jews and Christians. At the time of the Medicis, Jews frequented the universities and were active in the renascence of letters and of the sciences. However, they remained strangers to art. The influence of the Renaissance made itself felt also in Jewish literature.

Hebrew Printing, "the art of writing with many pens," began in Italy, the first book being produced in 1475. *Rabbi Obadiah* of Bertinoro, eloquent preacher and famous commentator of the Mishnah, flourished at this period.

In 1492 a great number of exiles from Spain betook themselves to Italy, among them the illustrious *Don Isaac Abravanel* (1437-1508), who received a position at the Neapolitan court. But at Rome and Genoa, they experienced the torments of hunger and poverty and many were forced to accept baptism in order to escape starvation.

Sixteenth Century — In the sixteenth century, cabalistic doctrines (a mystic and speculative literature concerning God and the universe) were introduced into Italy by Spanish exiles. These ideas appealed to many. Even prominent Christians, such as Aegidius da Viterbo and Reuchlin, were devoted to the Cabala. Messianic hopes rose high and there appeared pseudo-Messiahs, of whom the adventurer David Reubeni (1490-1532) became most famous. He was imprisoned later on in

Spain and died there; his "forerunner" Solomon Molko was burned on the pyre by order of the ecclesiastical court of Mantua (1532).

The ultra-Catholic party tried, with all the means at its disposal, to introduce the Inquisition into the Neapolitan realm, then under Spanish rule. This endeavor, while not entirely successful, resulted in a period of strife and despondency. The Jews were expelled from Naples in 1533 and a few years later from Genoa. In 1553 all the copies of the Talmud were burned in the principal cities of Italy. When Paul IV ascended to the papal throne, conditions grew still worse. In 1559 twelve thousand Hebrew volumes were burned in Cremona, where a few years before a famous school had been founded.

In the papal dominions, their fortunes varied considerably, during the sixteenth and seventeenth centuries, and their position was at times pitiable.

Seventeenth Century — At the end of the sixteenth and during the seventeenth century, several Hebrew writers attained lasting fame. *Leon de Modena* wrote Italian and Latin verse. *Moses Hayyim Luzatto* was a savant of the highest order among Italian Jews, famous in science and in Hebrew poetry. *Isaac Reggio*, influenced by Mendelssohn's work, translated portions of the Bible into Italian.

Under the influence of the policy of Napoleon, the Jews of Italy, like those of France, were emancipated and the supreme power of the popes was broken. To the Sanhedrin, convened by Napoleon at Paris (1807), Italy sent four deputies. Although the freedom acquired by the Jews under Napoleon disappeared with his downfall, the spark of the French Revolution could not be extinguished with great ease.

First Jewish College — In 1829 there was opened

in Padua, with the cooperation of Venice, Verona, and Mantua, the first Italian rabbinical college, in which *Samuel David Luzzatto* taught. He was a man of great intellect and wrote in pure Hebrew on philosophy, history, literature, criticism, and grammar.

Modern Times — The medieval servitude after the restoration did not last long. And though the 1848 revolution was followed by another reaction, the violence of past times had disappeared and with the end of the papal dominion (1870), the Jews obtained full emancipation, enjoying complete political and social equality.

Prominent Men — The criminalologist *Cesare Lombroso* (1835-1909) is famous the world over. The Jews of Italy also hold important positions in the government. *Luigi Luzzati* acted as Minister of Finance and in 1910 became Premier of the liberal cabinet. He was the first Jew to head a cabinet (his predecessor *Sonnino* had a Gentile mother and was considered a Christian). *Ernesto Nathan* was elected Mayor of Rome (1907).

The most important Jewish communities are Rome (12,000), Milan, Turin, and Triest (5,000 each). The Jewish population of Italy is 58,000 (1921) or 0.14 percent of the general population, which is 40,164,812 (1921). — M. F.

FRANCE

Early History — Proof of the presence of the Jews in France does not date earlier than the fourth century but it is certain that they were there before that period. Even after the establishment of Christianity in Gaul, their association with their fellow-citizens must have been of an amicable nature, so much so that at several church councils warnings and admonitions

to the faithful had to be issued. The Jews were principally merchants; they were also tax-collectors, sailors, and physicians. When the power of the Church increased, their position became less favorable. We hear of occasional expulsions and enforced baptisms. Under Charlemagne, however, the Jews were again numerous in France. During the Crusades, the Jews in France do not seem to have suffered as much as the Jews in Germany.

Jewish Culture — The great figure which dominates the second half of the eleventh century as well as the whole rabbinical history of France is *Rashi* (*Solomon B. Isaac*) of Troyes (1040-1106). His works are distinguished by their clearness and directness. His commentary on the Talmud soon became its indispensable complement. His Bible commentary advanced the taste for simple and natural exegesis. A number of prominent disciples continued his work (most outstanding among whom is *Rabbenu Jacob Tam*, Rashi's grandson, who came near being put to death during the second Crusade) and a school, called the Tosafists (Glossators). Their work, called *Tosafos* (glosses), is the result of the discussions in the schools. Study now became more and more dialectical, aptly compared with that of the scholastics of the time. The Tosafos constituted the intellectual food for many generations to follow and a very stimulating food it was, to be sure.

First Expulsion — While the Crusades were not accompanied by the terrific outbursts of fanaticism and furious superstition which took place in Germany, occasional persecutions based on the blood accusation occurred. The belief in this malicious legend by the populace and the nobles of France resulted in the expulsion of the Jews from France in 1182. This

measure was at the same time an expedient to fill the royal coffers.

Southern France — In the south of France, the intellectual life of the Jews was equally intense. On the whole, rulers and people agreed in treating them with kindness. Science among the Jews of this district reached heights even loftier than in northern France. The proximity of Spain and the peaceful conditions made southern France (Provence) a chosen land for Jewish science. There is a striking difference in the literary activity of southern and that of northern France and Germany. The character of the latter is pious and simple, while the former is more searching and philosophical. Here we find especially two families, the *Ibn Tibbons* and the *Kimchis*, who transplanted into Provence the Arabic Jewish civilization of Spain.

With the assistance of a Maecenas, Meshullam b. Jacob, Judah ibn Tibbon translated Bachya's "Duties of the Heart," Judah ha-Levi's "Kuzari," Saadia's "Beliefs and Doctrines," and other works. Through Joseph Kimchi and his sons, Moses and David, all those treasures of grammatical and exegetical science which Jewish Spain had produced were made accessible to Provence. The study of comparative languages was introduced. In the thirteenth century, Samuel ibn Tibbon translated into Hebrew Maimonides' "Guide to the Perplexed," also a philosophical treatise by Averroes, and various medical works. Moses ben Samuel ibn Tibbon even surpassed his predecessors in the extent of his labors. Other Jewish scholars made the Arabic philosophy and science accessible to the whole Jewish — and thereby also to the non-Jewish — world. And secular poetry also flourished in this liberal atmosphere.

Thus, from north to south, French Judaism of the

twelfth and thirteenth centuries affords the spectacle of an intense intellectual endeavor. The literary activity of this period offers, however, one unpleasant event: the polemics against Maimonides' philosophical works and against philosophy in general. The anti-Maimonist leader excommunicated the philosopher and the Maimonists answered in kind. In 1234-35 his books were solemnly burned in Montpellier. The quarrel was renewed in 1303 and only the expulsion of the Jews from France put a sad end to it.

The Political History of the thirteenth century opens with the return of the Jews to France proper, in 1198, and closes with their complete exile from larger France, in 1306. The number of restrictions increased gradually. In 1215 a decree was issued which compelled the Jews to wear the "badge" (a piece of red felt attached to the outer garment). In 1240 a public debate was opened in which the Jews had to defend the Talmud. Two years later, twenty-four cartloads of Hebrew books were burned. The blood libel and the accusation of Host desecration were renewed and taxation increased until, in 1306, the Jews were expelled from France. In striking at the Jews, Philip the Fair at the same time dried up one of the most fruitful sources of the financial, commercial, and industrial prosperity of his kingdom. It is not possible to estimate the number of fugitives. In reality, after 1306 the history of the Jews in France comes to a standstill for several centuries, although in a way it began its course again a short time afterward.

Final Expulsion — Louis X recalled the Jews in 1315. Conditions were not bad at first. But in 1320, a band of shepherds re-enforced by bandits, eager for adventure and pillage, fell upon the Jews whom no one dared to protect. Another riot of a similar kind

followed in 1382 and finally, in 1394, they were expelled again. This measure put an end to a condition which had long been precarious.

Intermediate Period — During the following centuries, Jewish families in France drifted from one province to another and it was only in the course of the eighteenth century that the attitude of the authorities toward them was modified. A spirit of tolerance began to prevail, infractions of the edict of banishment were often overlooked and a colony of Portuguese and German Jews was tolerated at Paris. The beginnings of the emancipation made themselves felt.

Napoleon — The Sanhedrin — Then the Revolution broke out and was the signal for disorders in Alsace. Napoleon himself was not favorably inclined toward the Jews. He summoned an assembly of 111 Jewish notables who were fully aware that they were called to defend Judaism before the world. They disarmed the ill-will of Napoleon by their tact and patriotism. In order to give a religious sanction to their decisions, Napoleon called a Sanhedrin (1807) of seventy-one members, like the Sanhedrin of old, which was in session during February and March of that year. But it was a long and hard struggle before the Jews finally were placed upon an equal footing with Catholics and Protestants, in 1831. The rapidity, however, with which many of them won recognition and distinction in the nineteenth century is without parallel and the fame of many extended beyond the boundaries of their own country.

Dreyfus Case — In the last decade of the nineteenth century, the reactionaries, having failed in their attempts to overthrow the republic, had recourse to anti-Semitism. A campaign was started against Jewish army officers, which culminated in the celebrated

Dreyfus Case. This affair, which brought France to the brink of ruin, opened the eyes of the Republicans to the plans of the reactionists and the heyday of anti-Semitism in France disappeared quickly. In the novelist, Emile Zola, French Jewry found a just and able defender in these tumultuous days.

Organization — Congregations of 200 members (several small towns may join) may appoint a rabbi. The name of the candidate is sent to the central consistory of Paris and then submitted to the government for final ratification. At the head of each departmental consistory stands the departmental chief rabbi. The supreme chief of the rabbinical hierarchy of France is the Rabbi of the Central Consistory of Paris (Grand Rabbin), at present *Rabbi Israel Levy*.

Innovations — The Reform movement found but a feeble echo in France. This is due partly to the indifference of the French public to logical discussion, partly to the spirit of toleration which is innate in the most devout in France. However, Jewish ritual ceremonies and prayers have been given a more modern form. In 1856 *R. Ulmann*, then Grand Rabbin, summoned to Paris all the rabbis of the consistories to discuss the reorganization of the ritual for French Judaism. The most noteworthy innovations introduced by the assembly are: the permission to employ the organ in the synagogue, confirmation, the covering of coffins with flowers, and the adoption of an official dress for rabbis. The assembly also revised the prayer-book.

Only the most prominent Jews of France can be mentioned here. Among them were the statesmen *Fould* (1800-1867), *Raynal* (1841-1903), and *Cremieux* (1796-1880) (the founder of the *Alliance Israelite Universelle*); the scholars *Munk* (1803-1867), and

Derenbourg, in philology and semitics, *Adolphe Frank* (1809-1893) and *H. L. Bergson* (born 1859), in philosophy. (See also article: Art.)

During the Russian pogroms in 1903-1905, a large group of emigrants settled in France. In 1910 no less than 50,000 such immigrants were counted in Paris.

The most important communities are: Paris (80,000), Verdun, Metz, Strasbourg. The Jewish population of France numbers 165,000 (1922) or 0.42 percent of the general population, which is 39,209,518 (1921).—M. F.

GERMANY

Early History — The date of the first settlement of Jews in Germany is not known. They may have come as traders with the Roman armies. The first authentic document relates to a large Jewish community, Cologne, and dates from 321. The Jews enjoyed full civic liberty as they did elsewhere in the Roman Empire. They engaged in agriculture, trade, and industry and only gradually took up money-lending. Under the Burgundians, Franks, and Merovingians, these conditions continued as ecclesiasticism took root here but slowly.

Charlemagne (768-814) sent a Jew as interpreter and guide with his embassy to Harun al-Rashid. Then a gradual change came into the lives of the Jews. When the Church forbade Christians to take usury, the Jews filled this gap. But while their capital became indispensable, their business was viewed as disreputable; they were sought as well as avoided. The later Carolingians fell in more and more with the demand of the Church, which filled the ignorant and superstitious people with hatred against the unbelievers. At about 1000, *R. Gershom B. Judah* taught at Metz

and Mayence. He is particularly famous for his express prohibition against polygamy.

Crusades — Thirty Years' War — It was, however, not until the time of the Crusades that the Jews were compelled to choose between life and faith. The zeal of the Germans to take the cross first fell upon the Jews, the nearest representatives of an execrated opposition faith. Entire communities, like those of Speyer, Worms, Mayence, and Cologne, were slain except where the slayers were anticipated by the deliberate self-destruction of the intended victims. To salve their consciences, the Christians accused the Jews of desecration of the Host, ritual murder, treason, and poisoning of the wells. When the Black Death (1348-1351) swept over Germany (a violent pestilence brought by sailors to Genoa), the Jews were accused of causing this calamity and the result of this accusation was a general slaughter in which about three hundred and forty communities were almost exterminated.

At the end of the fifteenth century, only three good-sized communities were left in the whole of Germany. Even the Reformation brought no relief to the Jews. Jewish converts spread false reports about the Talmud but an advocate of the book arose in the German humanist, *John Reuchlin*, who included Hebrew among the humanities. The feeling against the Jews, however, remained the same.

During the sixteenth and seventeenth centuries, they were still subject to the will and whims of the princes and the free cities. Expulsions from different parts of the country were frequent and during the Thirty Years' War, they were made the prey of each party in turn. Some of the exiles were received in Brandenburg, where the "Great Elector" tolerated

all religious beliefs. They formed the nucleus of the Berlin community.

Internal Life — In the Literature, a number of books are enduring monuments of German Jewish industry although profound and wide scholarship was less common after the terrible persecutions of the fourteenth century. They lived in fear, in their special sections, subsisting on what they could earn as peddlers. In their homes, they found compensation for the things denied them outside. Their family life was pure and intimate, beautified by faith, industry, and temperance. This medieval German conception of piety found its most beautiful expression in *Judah (ben Samuel) he-Hoddid's "Sefer Hassidim."* Judah he-Hossid (d. 1217) became the head of a group of ethical writers. His book is one of the gems of medieval literature, combining highest idealism with native piety, and attempts to establish the closest personal relation between the individual and God. His mysticism really introduced theosophy among the Jews of Germany.

In consequence of their complete segregation, the German speech of the ghetto was increasingly intermixed with Hebraisms. When, in the seventeenth century, the atrocities of Chmielnicki drove the Jews of Poland back into western Germany, Slavonic elements also entered their Judaeo-German speech. A voluminous literature written in Judaeo-German and printed in Hebrew letters sprang up, the importance of which must not be underestimated in the history of Jewish culture. The study of the Bible and the Talmud with their voluminous commentaries preserved the plasticity of the Jewish mind until a new Moses came to lead his coreligionists out of intellectual bondage toward modern culture.

Mendelssohn and His Influence — The chasm of language separated the Jews from their fellow-citizens, barring them from the intellectual labors of others. Moses Mendelssohn's (1729-1786) translation of the Pentateuch into German became the manual of the German Jews, leading them to write and speak the language and preparing them for participation in modern culture and science. Mendelssohn lived to see the first fruits of his endeavors. In 1778 the Jewish "Freischule" was founded in Berlin, this being the first educational institution in Germany in which the entire instruction was given in German.

Mendelssohn was also the first one to advocate the emancipation of the Jews. A youthful enthusiasm for new ideals, enlightenment and culture at that time pervaded the entire civilized world. Among the Jews, the same ideals were cherished. Gentile scientists and artists gathered in the "Salons" of cultured Jewish women. However, the misuse of culture and enlightenment resulted in a decay of morality. The richest and outwardly most cultured people broke loose from the bond of their more-than-three-thousand-year-old religion and passed over to Christianity in a body.

Reform — *Israel Jacobson* (1768-1828) noted with distress the indifferent attitude of many Jews toward their faith. Form and ceremony had usurped a place which was not due them, the services in the synagogue were unintelligible to many, and the indecorum prevalent there did not tend to further the spirit of devotion. Jacobson began by founding a school at Seesen with which a religious service was connected. At these services, two new features were introduced: songs and sermons in the vernacular. In 1810 he built and dedicated the first Reform Temple, placing in it an organ.

This first attempt at Reform was purely local; it did not spread beyond Westphalia, then under French rule. But Jacobson, on his removal to Berlin, established a Reform service in his house in 1815; and in 1818 the Hamburg Temple was dedicated. The innovations consisted in a few changes in the liturgy, the introduction of German prayers, and the use of the organ. During the second quarter of the nineteenth century, many congregations in Germany, Austria, Hungary, France, and Denmark introduced some reforms in their services. These were in the direction of greater decorum, fewer *piyyutim*, music by a regular choir, and sermons in the vernacular. The father of scientific Reform was *Abraham Geiger* (1810-1874). Through his vast erudition, he demonstrated that Judaism ever has been a growing religion, ever adapting itself to new conditions.

The "Verein der Reformfreunde" of Frankfort-on-the-Main attained prominence through the circumcision controversy, in which, however, the reformers *David Einhorn* and *Samuel Hirsch*, as well as the conservative *Michael Sachs* and *Zacharias Frankel*, expressed themselves strongly against the radicalism of this short-lived society.

Among the most important incidents in the history of Reform are the rabbinical conferences held at Brunswick, Frankfort, and Breslau, in 1844, 1845, and 1846. In 1846 the Berlin Reform Temple was dedicated, *Dr. Samuel Holdheim* (1806-1860) being elected as preacher. In 1849 its Saturday services were discontinued and since that date, only Sunday services have been conducted.

After the revolution of 1848, a reaction set in and the spread of anti-Semitism, after 1870, crushed all

efforts at religious progress in Judaism in western Europe.

On the whole, Reform in Germany is very moderate. In all houses of worship, men and women occupy separate sections and nowhere are men compelled to remove their hats. The permission to do so exists only in Berlin and Hamburg Reform Temples. German Reform is limited to the use of an organ, a choir of mixed voices (sometimes Gentiles), and a revised prayer book. The second day of the festivals is observed (in Germany Christians, too, observe two days of their three great festivals) by all the Jews.

Counter Reform — In opposition to the Reform Movement, which sought to regenerate Judaism by reinterpreting it in the light of the new sciences and philosophies and by adapting it to the conditions of the times, *Samson Raphael Hirsch* (1808–1888) started a vigorous campaign in defence of the customs handed down by the fathers and created that type of German orthodoxy which combines modern science and culture with strict, traditional belief and observance. And as neither of these tendencies was followed by the mass of the faithful, *Zacharias Frankel* (1801–1875) initiated a moderate reform movement on a historical basis, introducing congregational singing and regular sermons and requiring scientifically-trained rabbis.

Emancipation — In the meantime, the struggle for emancipation continued. In 1812 Prussia conferred citizenship upon the Prussian Jews without granting them full equality with other citizens. And even these concessions were materially modified by the government at different times. There was at this period no authorized spokesman to voice the sentiments of all German Jews. Nevertheless, a few courageous men came forward to champion their cause, foremost

among them being *Gabriel Riesser* (1806-1863), a Jewish lawyer of Hamburg. He aroused public opinion to such an extent that civic equality was granted the Jews in Prussia in 1848. But it was not until the events of 1870 that all existing restrictions, imposed upon the followers of differing religions, were abolished.

Jewish Science — Recognizing that the pursuit of modern culture would not at once assure them of the desired civic status, their leaders set themselves to reawaken Jewish self-consciousness. The methods of modern scholarship were applied to the study of Jewish sources, the founder of the science of Judaism being *Leopold Zunz* (1794-1886).

The golden era of Jewish Science, which began with *Leopold Zunz* and *Solomon Rapoport* of Galicia, saw some of its noblest fruition in the two decades preceding and those immediately following the revolution (1848) in the writing of *Julius Furst*, *David Cassel*, *Moritz Steinschneider*, *Abraham Geiger*, *Samuel Hirsch*, *Marcus Jost*, *Heinrich Graetz*, and *Abraham Berliner*, to mention but a few from both the orthodox and reform camps.

In 1837 *Rabbi Ludwig Philippson* (1811-1899) founded the "*Allgemeine Zeitung des Judentums*," the first German periodical which, besides literary and scientific articles, printed general news concerning the Jews in all the world. This weekly was in existence until the year 1922. In 1851 *Zacharias Frankel* began to publish the "*Monatsschrift fur Geschichte und Wissenschaft des Judentums*," another outstanding publication which ranked, and still ranks, high in the scholarly world.

In 1854 the Jewish Theological Seminary was opened at Breslau under the presidency of *Zacharias Frankel*. In 1872 the *Hochschule fuer die Wissenschaft des*

Judentums, now known as *Lehranstalt fuer die Wissenschaft des Judentums*, was established at Berlin with Abraham Geiger as president. A year later, the Orthodox *Rabbiner-Seminar*, under the leadership of *Israel Hildesheimer*, was founded in the same city.

Modern Anti-Semitism — At the beginning of the seventies, the position of the Jews of Western Europe was a rather promising one. Their political emancipation assured and their economic position strengthened, they had little cause to regard the future in the light of uncertainty. Yet, it was just then that the clouds of anti-Semitism began to mount the horizon, threatening their economic and political as well as their social status. In no small measure the anti-Semitic movement affected the position of the Jews of other countries as well.

The situation of the Jews in Germany remained unchanged until the Great War. Two months before the war broke out, the usual discussions took place in the German Parliament concerning cases in which the equality of the Jews had been violated. *Karl Liebknecht* protested against the persecution of Jewish students from Russia who had come to study at German universities in order to escape the oppressions practised in their own country.

The revolution of 1918 brought about a certain change, although it is impossible to say in which direction the development will turn. But Jews have official posts and government positions in Germany, some have risen to very high ranks and even have been members of the Cabinet, as *Walther Rathenau* and *Hugo Preuss*.

Jews in Literature and Science — The Jews participated in every field of the arts (see art. Art) and sciences. A few names must suffice. The names

of *Lassalle* and *Marx* are inseparably bound up with the history of Socialism and Politics. *Heinrich Heine*, *Ludwig Borne*, and *Berthold Auerbach* were outstanding figures in the literature of the last century, as are *Jakob Wassermann* and *Ludwig Fulda* in contemporaneous literature. The three great physicians, *James Israel*, *August Wassermann*, and *Paul Ehrlich*, the philosopher *Herman Cohen*, and *Albert Einstein*, the great physicist, will not be forgotten.

Organizations — As early as 1869, the Jewish congregations of Germany formed the "*Deutsch-Israelitische Gemeindebund*" for the purpose of promoting worship, religious education, training of teachers, etc. This Union also founded several charitable institutions. There is a strong movement on foot which endeavors to create an organization that should include all the Jews of Germany and be recognized by the Government as the official representative of German Jewry. Prussia recently founded its "*Staatsverband Preussischer Gemeinden*," and the other states are about to follow.

The anti-Semitic attacks, which became more numerous after 1875, led to the founding of the "*Zentralverein Deutscher Staatsbürger Jüdischen Glaubens*."

The scientific interests of the German Jews are cultivated by the "*Gesellschaft zur Förderung der Wissenschaft des Judentums*" and the more popular *Verein für Jüdische Geschichte und Literatur*" which, especially in smaller congregations, unite all the members on common and neutral ground. The spiritual leaders also have their own organization: the "*Verein Fortschrittlicher Rabbiner in Deutschland*," the "*Verein Gesetzestreuer Rabbiner in Deutschland*" and the "*Verband der Jüdischen Lehrerverein in Deutschland*."

The Jewish Charities of Germany have their central

agency and work according to the modern theory of "adjustment."

The religious groups are represented in such organizations as "*Vereinigung für das Liberale Judentum*" and the "*Freie Vereinigung für die Interessen des Orthodoxen Judentums*." Jewish youth has its own organizations for the purpose of either intellectual work only, or of physical training, or in the form of a "youth movement" that is to say: seeking a new and reformed mode of living.

There are three groups of Jewish student fraternities: the nationalist-Jewish, assimilated-German, and religious-orthodox.

The "*Hilfsverein der Deutschen Juden*" follows, like the Alliance Israélite Universelle, the aim of aiding the Jews in the Orient and Russia. Its work was considerably hampered through the war.

The most important communities are: Berlin (300,000), Frankfurt, and Hamburg; the Jewish population of Germany is 615,000 (in 1922), or about 1 percent of the general population. — M. F.

AUSTRIA

The First Settlement of Jews in Austria is enveloped in obscurity. The first reliable report of the existence of Jews in that country is found in a law concerning tolls during the reign of Louis the Child (899-911). The first documentary evidence comes, however, from the twelfth century and tells of a litigation between a Jewish mint-farmer and a Vienna monastery.

Charters — The charter given to the Jews of Vienna in 1238 by the Emperor Frederick II places them in servitude ("because of their crime", i. e. for having killed Jesus) of the Emperor, but also under his pro-

tection. Duke Frederick II of Austria regulated their condition with a benevolent intention. For the murder of a Jew by a Christian, or for desecration of a Jewish cemetery, capital punishment was inflicted.

Persecutions — During the "Interregnum" (1254-1276) and under Rudolph of Hapsburg, their situation was tolerable. But the persecution started by Rindfleisch in Franconia (1306) and Armleder in Alsace (1338) had their counterparts in Austria; and with the appearance of the Black Death (1349), new sufferings came upon the Jews of Austria, though not to so great an extent as elsewhere in Germany. Dukes made treaties with one another that neither party would allow Jews emigrating from one country to settle in that of the other, thus making it impossible for them to escape from extortions. The worst came under the religious fanatic Albrecht V (1404-1439), when the Jews were accused of having caused the Hussite schism. In 1420 all the Jews of Austria were imprisoned, the poor among them were expelled, the well-to-do kept in prison and their property confiscated. The fanatic monk Capistrano aroused the population against the Jews and they were expelled from Olmütz, Brünn, Znaim, and other cities in 1454-1455 and from the provinces of Carinthia and Styria in 1496. The charges made against the Jews by the convert Johann Pfefferkorn, who demanded the confiscation of all rabbinical books, were of great influence upon the public feeling toward the Jews.

Culture — While the number of Jews in Austria must have been considerable, little is known of their literary activity. The only talmudic scholar of great literary reputation was *Israel Isserlein*, who lived in the first half of the fifteenth century.

The Court Jews — With the sixteenth century, the

era of the Court Jews began. They were mostly wealthy business men, not always distinguished above their coreligionists by character, and were the favorites and, at the same time, the whipping boys of the rulers. These chamber agents played a part at the Courts of the Austrian emperors and the German princes and frequently effected favorable changes in the condition of the Jews. It was due to the influence of the Court Jew *Samuel Oppenheimer* that J. A. Eisenmenger's work "Judaism Unmasked" (1700), which has remained the arsenal for detractors of talmudic literature to the present day, was prohibited.

Expulsion from Vienna — When Leopold I (1657–1705) married Margaret Theresa, a Spanish princess, the latter became a strong influence against the toleration of the Jews. At length the Emperor yielded to the demands of the citizens of Vienna and ordered the expulsion of the Jews from the city and the provinces of Upper and Lower Austria (1670). But the needs of commercial life made this expulsion less harsh. The Jews went to the city on business, but were not permitted to reside there. And even this prohibition was sometimes disregarded.

Maria Theresa, who was very bigoted, was especially hostile to the Jews and placed many restrictions upon them. A new era began with the emancipation edict of 1782.

Scholars — In Prague, *R. Judah Low Ben Bezaleel* (*Der Hohe Rabbi Low*) was an important figure (about 1520–1609). He is the center of the *Golem* legend. *Rabbi Yom-Tov Lipman Heller* (1579–1654) is particularly famous for his "*Tosefos Yom-Tov*", notes and glosses to the six orders of the Mishnah. *Rabbi Jonathan Eybeschutz* (1690–1764) is known through his controversy about amulets with *Jacob Emden*

(1697-1776). Most of these scholars were born, or lived at some time, in Germany.

New Era — Joseph II (1780-1790), Maria Theresa's son, took a different attitude toward his Jewish subjects. The enlightenment of the Jews was one of his cherished plans. They were asked to adopt the language of the country and to establish modern schools. They were permitted to enter high schools and universities. Joseph also abolished the poll tax and canceled other humiliating restrictions. This tolerant policy, however, was abandoned by Francis II (1792-1835) and his son Ferdinand I (1835-1846), under whom they again had to suffer from many vexations. Nevertheless, it must be acknowledged that Francis had the intention of being just to the Jews. It certainly is creditable that he did not lend an ear to the defamations of *Herz Homberg* and *Peter Beer*, who denounced the Rabbis as blind fanatics and the Talmud as the source of all evil among the Jews.

A great mark of progress was the abolition of the Jewish oath (1846). The government also took great interest in the reform of public worship.

The Revolution of 1848 brought about the immediate revision of the legislation pertaining to Jews in a liberal sense. The free exercise of religion was granted and Jews were appointed as professors in the universities. Jews took a prominent part in the revolutionary movement. *I. N. Mannheimer*, the famous Vienna preacher, and four other Jews were elected to the first parliament. One of the victims of the ensuing reaction was *Herman Jellinek*, who was shot as a rebel in 1848. He was the brother of the distinguished Vienna preacher, *Adolph Jellinek* (1821-1893).

The New Constitution of 1862 abolished all disabilities on the ground of religious differences. The

government of Austria has always taken great interest in internal Jewish affairs. The congregation has the right to tax the individual members. In governmental positions, the Jews have always held their own, especially in the army where some of them have even risen to the rank of general.

In Religious Matters, Austria has always been conservative. The reforms were limited to a trained choir, decorum in service, a German sermon and the omission of certain poetic pieces (*Piyyutim*). This type of synagogue, dedicated in 1926 in Vienna, was introduced everywhere in the civilized parts of Austria and also in Galicia. The school of systematic Jewish scholars during the nineteenth century had men like *Nachman Krochmal* (1789-1840) and *S. L. Rapoport* (1790-1867). The succeeding generation had *Solomon Buber*, *S. H. Halberstamm* (1832-1900) and *I. H. Weiss*. In 1893 the *Israelitisch-Theologische Lehranstalt* (Israelitish Theological Institute of Learning) was founded in Vienna. (First President [Rector]: *Professor Adolph Schwartz*, Ph. D.; tendency: conservative).

Secular Education made rapid progress. In literature, *Leopold Kompert* (1822-1886), *Karl Emil Franzos* (1848-1905) and the contemporaries *Arthur Schnitzler*, *Jacob Beer-Hofmann* and *Stephen Zweig* may be quoted, to mention just a few names out of a long list. The pianist, *Ignatz Moscheles*, the actor, *Adolph Sonnenthal*, and the regenerator of synagogue music, *Solomon Sulzer*, gained distinction. The dermatologist, *Herman von Zeissl*, and the pacifist, *Alfred H. Fried* (1864-1909), won lasting fame, overshadowed only by that of *Sigmund Freund*.—M.F.

CZECHO-SLOVAKIA

The emancipation of Czecho-Slovakia (Bohemia) from Austrian rule exposed the Jews to serious danger. They found themselves torn between the chauvinistic Slavic majority and the embittered German minority. They were compelled, therefore, to form Jewish national councils of their own. These did not receive the recognition of the government, which demanded that they register either as Czechs or as Germans. The Jews, consequently, were boycotted by one or the other party. Excesses occurred at Holle-Schau (1918) and at other cities. Demonstrations against Jews took place at Prague also. The anti-Semitic movement was especially strong in the universities. During these trying days, President Massaryk unwaveringly defended the Jewish cause. Conditions in Czecho-Slovakia have improved considerably.

HUNGARY

Early History — Although it may be assumed that Jews came to Hungary while the Roman emperors held sway in that country, there is nothing to prove that at that time they had settled there permanently. The first document relating to the Jews of Hungary is the letter written about 960 to *King Joseph of the Chazars* by *Hasdai ibn Shaprut*, the Jewish statesman from Cordova. Another source relates that Jews went from Hungary to Prague for business purposes about the same time. The Jews of Hungary at first formed small settlements and had no learned rabbis. Their ritual faithfully reflected their German origin. Cruelties inflicted upon the Jews of Bohemia induced many of them to seek refuge in Hungary.

During the Twelfth and Thirteenth Centuries,

there were Jewish chamberlains and mint-, salt-, and tax-officials. Hebrew coins of that period are still found in Hungary. Every Jew appearing in public had, of course, to wear a mark distinguishing them as Jews.

Expulsion and Recall — Under the foreign kings, who ruled after the extinction of the House of Arpad (1301), the Hungarian Jews suffered many persecutions; and at the time of the Black Death (1349), they were expelled from the country. Although readmitted immediately, they were again persecuted and once more expelled in 1360. When, some years later, Hungary was in financial distress, the Jews were recalled. As the regents were always in need of money, the taxes laid upon the Jews were very heavy. During the reign of Ladislaus II (1490-1516), Jews, for the first time, were burned at the stake (1494) on suspicion of ritual murder.

Sixteenth Century — The Hungarian Jews finally applied to the German Emperor Maximilian for help. He took the Prefect, *Jacob Mendel*, together with his family and all the other Hungarian Jews, under his protection, according them all the rights enjoyed by his other subjects.

The Turks invaded Hungary and Sultan Sulaiman entered Ofen in 1526. He decreed that all the Jews seized at Ofen and elsewhere, more than 2,000 in number, should be distributed among the cities of the Turkish Empire. Some were deported thus to Turkey, others, who had fled earlier, sought refuge in western Hungary. In 1541 Sultan Sulaiman again took Ofen. This event marks the beginning of Turkish rule in many parts of Hungary, which lasted down to 1686. The Jews living in these parts were treated far better than those living under the Hapsburgs. The commu-

nity of Ofen flourished more during Turkish rule than at any time before or after.

Seventeenth Century — When Leopold had driven out the Turks (1686) he would not allow any but Catholics in the reconquered countries and Protestants, Jews, and Mohammedans renounced their faiths.

Marriage Restriction in Austria — When, in 1726, Charles III (1711-1740) decreed that only one male member in each Jewish family could marry, all the Austrian Jews who could not marry in their own country went to Hungary to found families. The government could not check the large immigration; the strict laws, although drafted, were not enforced, owing to the good-will of the magnates toward the Jews.

The Religious Affairs of the Jews of Hungary were directed by a chief rabbi. *Samson Wertheimer*, the famous "factor of the court" of Vienna, was chosen to fill the office by his coreligionists in gratitude for the interest he had shown in their welfare. Transylvania, then belonging to Hungary, had, during the eighteenth and nineteenth centuries, a chief rabbi of its own. The last chief rabbi of Transylvania was *Abraham Friedmann* (d. 1879).

Under Maria Theresa (1740-1780) the Jews were expelled from Ofen (1746), and the "toleration tax" was imposed upon the Hungarian Jews. Their condition became so bad that they appointed a commission to lay their complaints before the Queen.

Tolerance Edict — Joseph II (1780-1790) alleviated the position of the Jews immediately. All the decrees that had oppressed them for centuries were wiped out (1783). The royal towns were opened to them; Jewish youths were allowed to enter the academies; they were

allowed to engage in various industrial occupations and to join the guilds. On the other hand, the Jews were asked to adopt, in language, appearance, and school system, the civilization of their country. The so-called "De Judaeis" Law of 1791 afforded them protection and also gave them the assurance that their affairs would soon be regulated. Yet, the amelioration of their condition was effected only half a century later, when the delegate of the county of Pesth expressed the wish of his constituents that the Jews should enjoy all the rights of tax-paying citizens.

Magyarization of the Jews — The result did by no means come up to the hopes of the Jews but the favorable attitude of the Diet led them to Magyarize themselves. Hungarian was taught in schools; the Pentateuch, Psalms, and *Pirke Ovos* were translated into Hungarian; and the Hungarian dress and language were more and more adopted. In the years following 1839-40, the Diet and various cities showed a decided antipathy, at times even active, toward the Jews. But the latter not only continued to cultivate the Hungarian language but were willing also to sacrifice life and property in the hour of danger. During the Revolution of 1848-1849, they displayed their patriotism although attacked by the mob. Bitter words against the Jews were also heard in the Diet. Some left Hungary, seeking a new home across the sea, but the majority remained. Many Jews joined the army to fight for their fatherland, others served their country with funds.

Reform — Many Jews sought to pave the way for emancipation by a radical reform of their religious life. The provinces, however, displayed great indifference to these plans. In 1849 (July 28) the Jews obtained full citizenship, but they enjoyed their civic

liberty just two weeks. On the restoration of peace, the Austrian Government undertook to destroy all the marks of the revolution, in consequence of which the Reform Society of Pesth was dissolved. *Ignatz Einhorn*, the first Hungarian Reform Rabbi, left the country and his successor, *David Einhorn*, came to America where he became one of the leaders of Reform Judaism.

Emancipation — In 1867 the question of the emancipation of the Jews came before the lower house. The measure was adopted and passed by the upper house on the following day. But the discussions of the congress resulted in a split in the Hungarian Jewry. There occurred first the secession of the Orthodox Jews; there were also communities which would accept neither the decrees of the congress nor those of the Orthodox party but adopted a neutral stand; and there were communities of Hassidic tendencies.

Theological Seminary — In the midst of these dissensions, a theological seminary was opened at Budapest in 1877 (the government had made an attempt to open a rabbinical school as early as 1850) called *Landesrabbinerschule* (National Rabbinical College). Its tendency is orthodox.

Latest Development — Only in 1896 did the upper house accept the statement that "the Jewish religion is hereby declared to be a legally-recognized religion." Since their emancipation, the Jews have taken an active part in the political, industrial, scientific, and artistic life of Hungary. In all of these fields they have achieved prominence. They have also founded great religious institutions. Their progress has not been arrested even by anti-Semitism, which first developed in 1883, at the time of the *Tisza-Eszlar* accusation of ritual murder. Without even a

semblance of plausibility, the authorities seized upon a rumor and concocted a ritual murder charge against the entire Tisza-Eszlar community. The accused *Hilsner* was at last freed (1918), after nineteen years of imprisonment. Recently, Hungary pledged to the League of Nations to abolish all the anti-Semitic laws and all regulations which deprive the Jews of political and civil equality. At present, however, the "Awakening Magyars" are still a menace to the Jews of that country and the Numerus Clausus is still in effect in her universities.

Prominent Men — Only a few names can be cited here to show that the Jews of Hungary have done their share to promote art and science. In the field of Jewish and Oriental learning *W. Bacher* and *Ignaz Goldziher* (1850-1920) attained a world-wide reputation. The names of the humorist *Moritz Saphir* (1795-1858); *Josef Engel* (1815-1902), the great sculptor; the violinist *Josef Joachim*; and the composer, *Karl Goldmark*, are famous the world over. *Wilhelm Vaszonyi* (d. 1926), the well-known statesman, was minister of justice.

The Outstanding Communities are: Budapest (217,545) (1920), Szegedin, and Debrecen (10,000 each), and — situated in Transylvania which belongs now to Roumania, but is entirely Hungarian in culture — Klausenburg. The Jewish population of Hungary in her present political status numbers 473,310 (1920), or six percent of the general population, which is 7,987,143 (1920). — M. F.

SWITZERLAND

Early History — Jews were living at Bazel as early as 1213. Ten years later the church chattels were pawned with them. The population is made up of

Jews from southern Germany, Alsace, and France who settled in various Swiss cities in the fourteenth century.

The Jews of Switzerland, like those of Germany, were regarded as "Servi Camerae" (serfs of the king) of the Holy Roman Empire and were under the immediate protection of the emperor, to whom they paid an annual tribute. In several places, they had to pay a "settlement tax" and foreign Jews were allowed only for a limited time in each city. The Jews were in reality at the mercy of the city authorities or of the ruling bishops.

Occupation — During the Middle Ages, the Jews were almost exclusively engaged in money lending and they advanced funds to counts and nobles, citizens and peasants, clergymen and magistrates. The rate of interest permitted by the authorities was two pfennig weekly per pound (one pound equals two hundred and forty pfennig) or forty-three percent, although the rate was occasionally higher. The Jews of Switzerland were despised and socially ostracized and they had to wear the badge, only the Jewish physicians being exempt occasionally from this humiliation.

Persecutions and Expulsions began in 1294 for the Jews were tolerated only because of their wealth and were persecuted for the same reason. All kinds of crimes were maliciously ascribed to them, including ritual murder, poisoning of wells, and the desecration of the Host. Whenever the Christian inhabitants were heavily indebted to the Jews, a pretext was sought to get rid of the creditors. The Jews were more oppressed and persecuted in Switzerland than in any other country. They were banished from different cities many times but they returned with marvelous persistence.

They were finally expelled, in 1622, from the Swiss Confederation.

Modern Period — The French Revolution, however, ameliorated their condition. The ambassadors of France, England, and the United States insisted that the right of settlement should be granted to all citizens without distinction of creed. But only in 1874 were all the intercantonal restrictions removed and religious liberty proclaimed.

Notwithstanding the granting of civic equality, certain religious customs were still restricted, especially ritual slaughtering (see *Shehitah*). In many other respects, Switzerland has proved herself a blessing to the Jewish race. The first Zionist Congress (1897) convened in Basel after having been denied the hospitality of the City of Munich. To the persecuted Jews of Russia, Switzerland has held out a helping hand in welcoming large numbers of Jewish students to her high schools and universities. A number of periodicals showing intense Jewish activity are published in Switzerland.

The largest communities are Zurich (7,000), Geneva, Basel, Berne. The number of Jews living in Switzerland is 20,955 (1920) or 0.54 percent of the population, which numbers 3,886,090 (1920). — M. F.

BELGIUM

Early History — According to a widely-spread legend, the first settlement of the Jews in the rich and fertile country of Belgium occurred as early as the second century. Jewish merchants are said to have carried on at that time an extensive commercial intercourse between different parts of Asia Minor and the central countries of Europe. During the fourth century, they appear to have enjoyed a considerable degree of

freedom and prosperity. They were placed on an equal footing with other citizens and participated in the common duties and benefits of the state. They engaged in commerce, agriculture, and all forms of industry.

French Regime — This period of wise toleration and protection ceased, however, with the rise of the feudal regime. On the dismemberment of the Empire of the Franks (about 900), Belgium was partitioned into separate countries, duchies, and independent cities, in each of which a despotic sovereignty, without regard to law or humanity, prevailed. The Jews suffered greatly under these rulers. They were soon reduced to a deplorable condition. Restrictions without number were placed upon them and they were robbed, despoiled, and massacred at every opportunity.

Thirteenth Century — The epoch commencing with the thirteenth century was more favorable to the Jews of Belgium. They were subjected to less harsh and arbitrary treatment and in the laws affecting them, a spirit of fair discrimination appears to have been adopted. Under the shadow of this protection, the Belgian Jews recovered to some degree their former prosperity. Commerce again flourished among them and they engaged particularly in the study and practise of medicine. Often, however, the fruits of their industry became the prey of the exchequer. Unhappily, the Jews of Belgium at this time were, like their brethren all over Europe, persecuted on charges of having desecrated the Host, of having killed infants, etc. The storm that swept over the Jews of Belgium so completely annihilated them that scarcely a trace of their existence remained. The particulars of these tragedies and the history of the Jews of Belgium during the years that followed are involved in a good deal of

obscurity. Although no formal decree of banishment was issued against them, they do not reappear in Belgian history till the middle of the fifteenth century. During this period they possessed no legal status and were subjected to heavy and special taxation. Under the pressure of these influences, the native Jews gradually disappeared.

Marranos — At the beginning of the sixteenth century, a number of Marranos from Spain and Portugal began to arrive in the country. Although several attempts were made to expel them, they managed to obtain a footing and to live there. During the eighteenth century, they still were subjected to special imposts and harassing enactments but that did not prevent them from growing in numbers and in prosperity.

French Revolution — Under the influence of the French Revolution, many Belgian writers and publicists took up the cause of the Jews. Soon they were placed on an equal footing with their fellow-citizens.

Modern Times — In 1815 they obtained their full freedom. Thenceforward, their political and social advancement and religious development proceeded on similar lines to those of their coreligionists in Western Europe.

The outstanding Jewish communities are Antwerp (22,000) and Brussels (20,000). The Jewish population of Belgium is 44,000 or 0.58 percent of the general population (7,660,055) (census of 1921). — M. F.

NETHERLANDS

Early Settlements — Jews did not live in the province of Holland before 1593, although they are mentioned in other provinces at an earlier date, and especially after the expulsion of the Jews from France in 1321. In 1593 Marranos arrived in Amsterdam (see

Spain). These Jews were important merchants and persons of high culture and great ability. They labored assiduously in the cause of the people and contributed considerably to the prosperity of the country. They had connections with the Levant, Morocco, South America, and were of great influence in the establishment of the Dutch West Indies Company in 1621. In 1622 the king of Denmark (Christian IV) invited Jews of Amsterdam to settle in Glückstadt, promising them the free exercise of their religion and other privileges. When the Dutch in Brazil appealed to Holland for craftsmen, many Jews followed this call (1642). Although there existed a Jewish quarter in Amsterdam, it was not a ghetto of the kind existing in Frankfort-on-the-Main or in Rome.

Intellectual Activity — In addition to merchants, there were a great number of physicians among the Spanish Jews in Amsterdam. Jews were admitted at the university where they studied medicine, the only branch of science which was of practical use to them for they were not permitted to practice law and were excluded from professorships by the oath they would have had to take. Neither were they accepted by the trade guilds.

Catholicism, which the Marranos had to practice outwardly when in Spain, influenced their conception of Judaism after they had settled in Holland. This caused a serious struggle between their rabbis and these crypto-Jews. It also caused the tragic fate of two great men who did not find in the Amsterdam community that intellectual freedom which they sought, for the Spanish and Portuguese Jews were influenced by the intolerant spirit of the Inquisition. *Uriel Acosta* (1580-1647) and *Baruch Spinoza* (1632-1677) both were the victims of these conditions.

Acosta's name became particularly famous through the drama by Gutzkow. Spinoza's philosophy influenced Leibnitz, Lessing, Goethe, Coleridge, and Matthew Arnold, and was an important factor in the development of modern thought. His chief work is his "Ethics."

Spread Through Holland — Meanwhile, Jewish congregations had been formed in various other towns, as in Rotterdam (1618), in the Hague (1698,) and also in Groningen and Friesland (after 1650).

Period of Prosperity — With the reelection of William III as "stadholder", a period of exceptional prosperity began for the Jews. The prince praised the attachment to his family shown by the Jews during the preceding struggles and he commended their fairness in commerce, their religious constancy, and their industry. This influence affected even the Jews in South Netherlands, where the governor also accorded them many privileges.

Eighteenth Century — After the death of William III (1702), a period of decline began for the Jews in Holland. Commerce had produced riches, luxury and idleness; religion was undermined by French ideas; French manners and customs were propagated. These influences affected the refined Portuguese Jews more powerfully than the German Jews who were poorer and simpler. Marriages between relatives and at a very early age (12) were common and the result was that the ensuing generations deteriorated physically and morally. At this period, the German Jews attained prosperity through retail trading and by diamond cutting, in which industry they retained the monopoly until about 1870.

William V was very favorably inclined toward the Jews. He visited their synagogues and the Princess do-

nated a curtain for the Ark of the Law. But the relations between the Jewish and the Christian population were not altogether friendly. The Jews were restricted in trade, industry, and even in study.

French Revolution — The year 1795 brought the results of the French Revolution to Holland, including emancipation for the Jews. Under the rule of Louis Napoleon (1806-1814), their condition was amended considerably. After William VI (known as King William I) ascended the throne (1813), he occupied himself with the organization of the Jewish congregations.

Intellectual Development — The *Nederlandsch Israelietisch Seminarium*, founded by *Aryeh Lob Lowenstamm* in 1738, was reorganized in 1834. Since 1850 the state has enjoyed the fruits of the liberty given to Jews, who have developed rapidly. As soon as possible, Jews entered the universities and studied law and medicine and in no branch of science have Jews failed to reach the front rank. Of Jewish artists, the names of *Joseph Israels* (1824-1911), *Verner* and *Bles* are prominent. A great number of journalists are Jews. A famous statesman, winner of the Nobel Peace Prize (1911), was *Tobias Michael Carel Asser* (1838-1913).

Other Occupations — In Amsterdam the diamond industry and commerce are in their hands and the number of stock brokers and tobacco traders is considerable. The lower class lives by retail trading; it refuses obstinately to learn handicrafts. In the provinces (which, however, are more and more deserted by Jews), they are also cattle traders.

Freedom to Practise Religion — The law permits the Jews to rest on Saturday instead of on Sunday; the Jew must cover his head when taking the oath,

but the formula is the same for people of all creeds; Jewish soldiers may be garrisoned only in places where Jewish congregations are established and may not be compelled to ride by railway to the drillhall on Saturday.

Orthodoxy — Dutch Jews have never come under the influence of Reform. An effort to present Reform under the disguise of Orthodoxy failed (1860). With very few exceptions, all the chief rabbis in the Netherlands have been trained in the Seminary which *Joseph Hirsch Dunner* made famous as a school of Jewish theology, ancient languages, and religious philosophy.

The most important communities are Amsterdam (67,249) (1920) and Rotterdam (11,000); the Jewish population numbers 150,000, or 2.2 percent of the general population (6,865,314) (census of 1920). — M. F.

ENGLAND

Early History — There is no evidence of Jews residing in England before the Norman conquest. William the Conqueror, according to a reliable source, brought the Jews from Rouen (France) to England and they remained, up to their expulsion, a branch of the French Jewry, speaking and writing French. When the Jews were exiled from France in 1182, many of them went to England.

At first an attempt was made to introduce the Continental principle that the Jew and all that was his were the king's property but then a charter was granted to Rabbi Joseph, the chief Jew of London, under which they were allowed to move about the country, to be tried by their peers and to be sworn on the Pentateuch. Their oath was valid against that of twelve Christians.

It was in 1144 that the first recorded blood accusation against the Jews of any country was brought and it was soon followed by similar charges. In none of these cases was any trial held.

Social Status — Altogether, the status of the English Jews, who partook of the nature of baron (being permitted to move about without paying tolls), alien, heretic, and usurer, was peculiar; but on the whole their lot was not an unfavorable one during the twelfth century, in spite of the massacres at London and York (1189) and other occasional outbursts of hatred and superstition.

In 1194 Richard decided that records should be kept by royal officials of all the transactions of the Jews. This "Ordinance of the Jewry" was the beginning of the "Exchequer of the Jews" and made these transactions liable to taxation by the king, who thus became a silent partner in Jewish usury.

Thirteenth Century — By the middle of the thirteenth century, the Jews of England, like those of the Continent, had become chattels of the king. On two occasions, in 1254 and 1255, the Jews appealed vigorously to him to be allowed to leave the kingdom before the last penny had been forced from them, but to no avail.

After the "Statute of Judaism" in 1275, which practically prevented them from earning a livelihood, under the conditions then existing in feudal England, their situation became desperate. Some resorted to highway robbery; others joined the "Domus Conversorum" (a house in London, founded in 1232 to provide a home and free maintenance for Jews converted to Christianity); while a considerable number appear to have resorted to clipping the coin as a means of securing a precarious existence. As a consequence, in 1278,

the whole English Jewry was imprisoned and no less than 293 Jews were executed.

Expulsion — Ever since the Fourth Lateran Council (1215), the papacy had become more and more embittered against the Jews owing to the increased attractiveness of Jewish rites. The Jews were not allowed to have intercourse with their fellow-citizens as artisans, merchants, or farmers, nor to practice money-lending. Then the only alternative was for them to leave the country. In 1290 the decree was issued that they had to leave England. Of the 16,000 who left, some went to Flanders and a number were found a short time later in the Paris Jewry. Many were robbed by the captains who transported them. Others drowned on their way to France.

Literature — The increasing degradation of their political status is paralleled by the scantiness of their literary output. A whole school of grammarians appears to have existed among them but none is of outstanding fame. One of the most remarkable literary productions of the Middle Ages, however, was created in England, *Berechiah Ben Natronai Ha-Nakdan's* "*Fox Fables*." In 1158 *Abraham ibn Ezra*, the famous poet and commentator (see Spain), visited England.

Intermediate Period — Between the expulsion of the Jews in 1290 and their formal return in 1655, there is no official trace of Jews as such on English soil except in connection with the "House of Converts," where a considerable number of them lived up to 1551 and even later. In addition to this information, only occasional visitors are recorded.

Readmission — Toward the middle of the seventeenth century, a considerable number of Marrano (secret Jews: see Spain) merchants settled in London. They formed an important link in the network of trade

which was spread over the whole Spanish and Portuguese world. Their position enabled them to give Cromwell important information about Spain's policy. Meanwhile, public opinion in England had been prepared by the Puritan movement for a sympathetic treatment of any proposal for the readmission of the Jews. Many were moved in the same direction by mystical Messianic reasons and their views attracted the enthusiasm of *Manasseh Ben Israel*, who, in 1650, published his "*Hope of Israel*," in which he advocated the return of the Jews as a preliminary to the coming of the Messiah, who could not appear till Jews existed in all the lands of the earth. The commercial policy which brought about the Navigation Act in 1651 made Cromwell desirous of attracting the rich Jews of Amsterdam to London so that they might transfer their important trade interests from Holland to England. Cromwell induced Manasseh himself to come over to London, which he did in 1655. A national conference was summoned but the divines and merchants were opposed to the readmission and Cromwell stopped the discussion to prevent an adverse decision.

When, in 1658, the war against Spain was declared, the Marranos, who until then had lived as Catholics and Spaniards, had to avow their Judaism to avoid arrest as Spaniards and confiscation of their property. As a final result, Cromwell appears to have given informal permission to the Jews to reside and trade in England under certain conditions.

Under cover of this permission, a piece of land for a Jewish cemetery was bought in 1657. In the course of the century, several attempts were made to arouse anew the prejudice of the people and, as a matter of fact, the majority of them were still aliens; but in 1740 an act was passed permitting the Jews who had

resided in the British colonies for more than seven years to become naturalized. But a similar bill in Ireland failed to pass the Irish Peers (1747) and it was repealed likewise in regard to England proper (1754).

Modern Times — In the meantime, the lead among the English Jews was passing from the Spanish to the German section of the community. The times were in a measure propitious for a new effort to remove the civil disabilities of the Jews. The example of France had not been without effect but a struggle of years was to intervene before the Jews were to have equal rights with their English neighbors. Only in 1890 was complete equality granted to German Catholics and Jews. But this long struggle had the result that the opposition was thoroughly overcome; social intercourse is nowhere so unrestricted as in England.

The Reform Movement had reached England in a mild form under the influence of the *Goldsmid* family. In 1841 a Reform congregation was established in London and was practically excommunicated by both the Spanish *Hacham* and the German chief rabbi. *The Liberal Synagogue* was organized by *Claude G. Montefiore* and *Lily Montague* in 1902. In 1870 the congregations were brought under one rule by the formation of the "*United Synagogue*." In 1871 the *Anglo-Jewish Association* was established, which enabled English Jewry to take its proper part in Jewish affairs in general. England took by far the most prominent position in the general protest of European Jewries against the blood accusation of Damascus. *Sir Moses Montefiore* was the leader in this, as in many other affairs of a similar kind.

During *Lord Beaconsfield's* ministry, a few murmurs were heard from the more advanced Liberals against the "Semitic" tendencies of the prime minister. But

as a rule, social followed political emancipation almost automatically. It is nowhere as complete as in England.

Prominent Men — Jews have taken a share both as students and leaders in English university life. Perhaps the most prominent is *Sir Philip Magnus*, secretary and director of the London Technical Institute. In art, the list of Jewish names is somewhat scanty. But in statesmanship, the Jews played an important role. *Sir Julius Vogel* was Premier of New Zealand; New South Wales has been represented by *Sir Saul Samuel* and *Sir Julien Solomons*; *Sir Rufus Isaacs* (*Lord Reading*) was Viceroy of India; and *Sir Herbert Samuel*, High Commissioner of Palestine. In literature, the name of *Israel Zangwill* (1858-1926) overshadows all other literary figures.

The most important communities are: London (175,000), Manchester (32,000), Leeds (25,000). The Jewish population (300,000) forms 0.7 percent of the general population of Great Britain, which is 42,918,253 (1921). — M. F.

DENMARK

Early History — The history of the Jews of Denmark began about 1622 when King Christian IV invited the Portuguese Jews of Amsterdam to settle in Glückstadt, where the free exercise of their religion would be granted them. At the end of the seventeenth and in the course of the eighteenth century, German as well as Sephardic Jews continued to come into Denmark. The government was on the whole not unfavorably disposed toward the Jews but the subordinate officials were less friendly. The Jews promoted the commercial interests of Denmark through the

cloth and the tobacco industries. An agreement to build a house in any city that needed buildings was also a means of gaining an entry into Denmark.

The Mendelssohn Movement soon found adherents in Denmark. The Danish Councillor of State, August v. Hennings, prevented Mendelssohn's edition of the Pentateuch from being put under ban by the Rabbi of Altona.

Full Civil Liberty was granted to the Jews of Denmark as early as 1814 but the anti-Jewish movement which spread over Germany in the beginning of the nineteenth century invaded Denmark also. In 1849, however, the last restrictions were removed.

Occupations — The Jews distinguished themselves as physicians, jurists, manufacturers, and especially as able and upright merchants. They have contributed in various ways to the development of their country and have distinguished themselves in the most diverse fields. Some are engaged in agriculture, partly as landed proprietors and partly as peasants in the strict sense of the word.

Prominent Men — Even in the eighteenth century, the community of Copenhagen was distinguished for its men of culture. A branch of the *Wessely* family, to which belonged *Hartwig Wessely*, Mendelssohn's faithful coworker, and his brother *Moses*, the friend of Lessing, lived in that city. In modern times, the name of the *Brandes* brothers is known far beyond the borders of Denmark: the author and politician, (*Carl*) *Eduard (Cohen) Brandes*, the economist, *Ernst Immanuel Cohen Brandes*, and above all the author and critic, *George (Morris Cohen) Brandes* (b. 1840). In the field of Jewish learning, *Professor David Jacob Simonsen* (b. 1853) made a name for himself.

Almost the entire Jewry of Denmark lives in Copen-

hagen (5,800), which has a very well organized community and maintains a number of philanthropic foundations. Denmark has about 6,000 Jews. They form 0.18 percent of the general population (3,267,831) (census 1921). — M. F.

SCANDINAVIA

First Settlement — The existence of Jews in Sweden in the seventeenth century is vouched for by church records at Stockholm. At that time, any Jew who desired to settle in Sweden had to join the Lutheran Church. Owing to the influence of some wealthy Jews who took care of the paymaster's department in the army, permission was obtained (1718) for Jews to settle in the kingdom without the necessity of adjuring their religion. The Jewish question had merely a religious aspect and had not yet assumed the character of a race problem.

Eighteenth Century — In 1782 the Jews received permission to settle anywhere in the country and to practice freely the tenets of their religion. They were, however, ineligible for government positions and the legislative assembly and were forbidden to establish schools for religious instruction. They were also restricted to the three cities, Stockholm, Gothenburg and Norrköping.

Nineteenth Century — After 1782 the Jews gradually secured concession after concession from the government but they carried their ambitious designs so far that a feeling of indignation arose among the general population. This aversion reached its limit in 1838. An ordinance abolishing all the existing restrictions upon their civic rights had to be revoked by the government because a serious uprising took

place in the capital. The question had become one of race and was no longer one of religion.

But the efforts to create anti-Jewish sentiment in the "Riksdag" were unavailing and in 1853 they were accorded additional privileges.

In Norway, the political fortunes of the Jews followed closely those of their Swedish coreligionists. They shared alike in the restrictions as well as in the emancipation which followed in the middle of the nineteenth century. In only three cities in Norway did religious life assume an organized form: Christiania, Trondhjen, and Bergen. There are a number of Jewish immigrants who came from Russia and Poland and who enjoy full civic equality. They are engaged in industrial pursuits and are generally prosperous.

Spiritually, the Jewish community of Sweden is a dependence of Germany by whom it has been influenced the most in the development of its religious life. The Swedish rabbis who came to Stockholm toward the close of the eighteenth century, and down to the present, came from German or Austrian theological schools. The present chief rabbi of Sweden is *Dr. Marcus Ehrenpreis*.

The number of Jews living in Sweden is 6,500, or 0.06 percent; of those in Norway, 1,500, or 0.11 percent of the general population (1920).

THE JEW IN AMERICA

BY SAMUEL S. COHON

The Jewish Role in the Discovery of America — While many Jews are recent immigrants, the Jew is no new arrival in this country. In point of length of residence and of service, he is the equal of any white man on this continent. That he played an important rôle in the discovery of America is a matter of history. In recent years, the conviction has grown in the minds of scholars that Columbus' blood was partly Jewish. His mother, so it is alleged, came of a well-known Jewish family — the Ponte Rossi. And "Collom," which is the real name of Columbus, was that of an Italian Jewish family. As it was not safe in those days, in Spain, to be known as Jew, he called himself a "*Genoese navigator*." Though his origin is still a mooted question, it is pretty certain that he associated with Jews and was the recipient of their aid in his great work. When he failed to induce Ferdinand and Isabella to assist him in his undertaking, he turned to the Marrano, Louis de Santangel, the chancellor of Aragon, for assistance. Together with his relative, Gabriel Sanchez, the royal treasurer, and his friend, Juan Cabrero, the royal chamberlain, also of Jewish blood, Santangel entered energetically into the plans of

Columbus. He showed the queen the advantages to the crown and to Spain of the discovery of a short route to India; the immortal fame and the limitless wealth that would be theirs. Inspired by this glamor, the queen consented to pawn her jewels in order to raise sufficient funds for the expedition but she did not have to go that far. Santangel modestly requested to be permitted to advance the needed money out of his private treasury and accordingly advanced, without interest, 1,700 ducats (which is equivalent to \$160,000 in our money). In view of these facts, Prof. Herbert B. Adams appropriately coined the fine epigram: "Not Jewels, but Jews were the real financial basis for the first expedition of Columbus."

Santangel's zeal was prompted, not only by his high-mindedness, but also by his Jewish loyalty. Two of his uncles were burnt by the Inquisition because of their Judaism and he himself, as may be well imagined, suffered greatly because of the mask of Catholicism which he was forced to wear. The condition of the Jews of Spain was nearing its highest point of misery. Ferdinand and Isabella were preparing to expel all the Jews from their provinces. On August 2, 1492, about 300,000 Jews who refused to become Christians left Spain; and on the following day, Columbus, with the aid of Santangel, set sail in search of what turned out to be a haven of rest for the wandering Jews as for all the persecuted.

Columbus took with him the astronomical

charts and instruments prepared by *Abraham Zacuto*, a Jewish professor at Salamanka. These were of incalculable service to the navigator and, on one occasion, saved the lives of the whole company. At least five members of the expedition, including the surgeon, *Marco*, the ship's doctor, *Bernal*, and the interpreter, *Louis Torres*, were Jews. *Torres* was the first European to tread on American soil and also the first to discover the use of tobacco. He won the good-will of a Cuban chief and received from him large grants of land and many slaves as presents. Columbus' recognition of his indebtedness to the Jews is shown also by the fact that the first detailed account of his discoveries was addressed to his Jewish patron, *Louis de Santangel*, and a similar letter was sent to *Gabriel Sanchez*.

Columbus' second expedition (1493) was again financed by Jewish funds. This time the money came not from the pocket of a rich Jewish patron, but out of the funds realized from the sale of the confiscated possessions of the Jews that were expelled from Spain.

First Jewish Settlers from Spain and Portugal — When the news of the discovery of a New World was spread in Europe, many venturesome Jews, in order to escape persecution, turned to America. Marranos, or secret Jews, were forbidden to emigrate to the newly discovered lands. Nevertheless, a great many of them, including wealthy merchants and learned physicians, went there

from Spain and from Portugal. Their numbers increased to such an extent that in 1511 the Spanish government found it necessary to establish courts of the Inquisition, misnamed the Holy Office, in the New World. In 1571 this Holy Office was formally established in Mexico for the purpose of "freeing the land, which had been contaminated by Jews and heretics, especially of the Portuguese nation." In Peru also the Office of the Inquisition was extremely zealous in burning unbelievers. This zeal, it must be remembered, was not half so much for the advancement of Christianity as for the confiscation of the property of the heretics and Jews. Greed combined with bigotry were the motive powers of the princes of darkness. The Inquisition was a source of revenue to them.

Portugal did not lag behind Spain in persecuting Jews. One year after the discovery of America, Portugal began sending Jewish children to the island of St. Thomas that, torn away from their parents, they might grow up as Christians. No less than eight hundred of them were sent to America. (Neubauer Med. Jew. Chron., vol. i, p. 112.) Annually, two shiploads of criminals and also of Jews were sent to serve their sentence in the Brazilian wilds and "to catch parrots." There the Marranos quickly threw off their masks and openly avowed their Jewish faith. Frightened at the increase of "Judaizers" in Brazil, the Portuguese government issued an order, in 1557, forbidding Marranos to leave

Portugal. The iron hand of the Inquisition clutched the Jews also beyond the sea. Life for the Jews in Brazil became so intolerable that they joyfully aided the Dutch in wresting the country from Portugal (1624). The Dutch were at that time the only people in Europe who respected freedom of conscience. During the thirty years of their occupation of Brazil, the Jews enjoyed peace in that land.

The original Jewish settlers from Spain and Portugal were joined by Jews from Holland. These came not as Marranos but as proud confessing Jews. In 1642 a party of six hundred Jews from Amsterdam, headed by the Jewish scholars Moses Raphael de Aguilar and Isaac Aboab de Fonseca, arrived in Brazil and helped in transplanting Judaism on the new soil. The Jewish community flourished for only a short time. In 1654 the Portuguese regained possession of Brazil and reestablished the rule of the Inquisition. Those that remained in the country were again forced to hide their Jewishness under the cloak of Catholicism. Hacham, or *Rabbi Isaac Aboab*, together with many of his brethren, returned to Amsterdam. He lived to relate the story of the Jewish suffering in Brazil in a poem which appears to be the oldest piece of Jewish literature in America.

Other Jews fled to the French settlements — Quadelupe, Martinique and Cayenne — and still others to the Dutch Curacao or to New Amsterdam, the present New York. In the French colonies, they did not fare much better than under Spanish rule. A law was

soon promulgated, under Louis XIV, excluding Jews from the colonial possessions of "His Most Catholic Majesty." Once more the refugees were forced to abandon their homes and with a wanderer's staff to wend their way to the friendly Dutch possessions. The Jewish colony of Cayenne, under the leadership of the energetic *David Nassi*, removed to Surinam, which was then an English colony, where they were accorded considerable privileges. When, shortly afterwards, Surinam came into Dutch possession, the Jews were given formal promise of freedom in the exercise of their religion. There they engaged in agriculture and were the first to cultivate the sugarcane. In 1689 and in 1712, when the French fleet attacked Surinam, the Jews offered it brave resistance. They were also foremost in suppressing the negro revolts from 1690 to 1772. At Curacao, the Dutch West India company granted David Nassi and others tracts of land to found Jewish colonies. A considerable number of wealthy Jews from Brazil settled there and established relations with the settlers of the New Netherlands as early as 1654.

Jews in New Amsterdam and in Newport — On November 9, 1654, the first Jew, by the name of *Jacob Barsiman*, arrived in New Amsterdam. He was followed in the same year by a party of twenty-seven destitute Jews who came on the bark "Catarina" from Brazil. Their baggage had to be sold to pay their passage money and this being insufficient, two of them, *David Israel* and

Moses Ambrosius, were held in custody for the balance (Publ. Jewish Hist. Society, vol. vi, p. 133). The reception which the stern governor, Peter Stuyvesant, gave these Jewish Pilgrim Fathers was not a very friendly one. He even applied to the directors of the Dutch West India Company for permission to exclude them. As Jews had invested considerable capital in the company's shares, the directors refused the governor's request and ordered, on April 26, 1655, that the "Jews shall have permission to sail to and trade in New Netherland, and to live and remain there." This order was later modified (March 13, 1656) to the extent that Jews were not permitted to erect a synagogue. However, this year marks the beginning of the Congregation Shearith Israel. Still later they were precluded from employment in any public service and from opening retail shops—(The Jewish Encycl. Art. America, vol. i, p. 496).

Some of the immigrants, unable to bear Stuyvesant's malice, migrated to Newport, R. I., (1658), where the humane ideas of the never-to-be-forgotten champion of religious liberty, Roger Williams, took deep root. In that seaport town, an important Jewish community flourished until after the Revolutionary War.

Asser Levy — The outstanding figure among the new arrivals in New Amsterdam was *Asser Levy*. Mr. Louis Marshall characterizes him as the "protagonist of Jewish rights and liberties in America, the embodiment of the Jew militant, the prototype of the American

revolutionist, than whom there is no one in the history of our people more worthy to be held in honored memory. The records of New Amsterdam overflow with civic victories attained by him, more potent in their consequences than those won on the bloody fields of battle." An order of the year 1655 provided that Jews were to pay a tax in lieu of rendering military service. Levy manfully refused to pay the tax and petitioned for leave to stand guard together with the non-Jewish citizens of New Amsterdam. When his request was refused by the local authorities, he appealed to Holland and finally gained the right to enter the militia. He was probably the first Jew in New York to hold real estate. The land on which Albany is now situated was owned by him in 1661.

Mr. Marshall writes: "There are records extant of upward of seventy litigations in which this remarkable man was engaged. He was his own counsel, and, almost without exception, he succeeded in his contentions because they were right and consisted merely of a demand for justice. He was not a respecter of persons, he even sued a member of the governor's family for enticing away a servant, and withal he gained the respect, not only of the community in which he lived, of its inhabitants and its governing body, but he was even called into Connecticut for the purpose of adjusting differences and of protecting the rights of his brethren in faith. His civic and tolerant spirit was evidenced by the fact that he loaned money to the Lutheran congregation to enable it to build a house of worship, a spirit subsequently manifested in 1711 by the Jews of that time, who contributed a substantial amount for the erection of a steeple for Trinity Church in the City of New York."

Jews under British Rule — The petty discrimination against the Jews by the Dutch officials in New Amsterdam came to a speedy end. Ten years after the Jewish arrival, the city was captured by the British (1664) and its name changed to New York. The British had shown already their friendly relation toward the Jews. Richard Cromwell had just readmitted them to England. In the English colonies—Surinam, Barbados and Jamaica—they were recognized in practice as British subjects though from the point of view of British law they were "alien." The Jewish population in New York was at first very small. It was not until 1729 that a regular synagogue was built. The prejudice against them was gradually relaxing so that they soon came to enjoy the privileges accorded to all the other citizens of the towns and provinces. In 1727 the General Assembly of New York passed an act providing that when an oath of abjuration is taken by a Jew, the words "upon the true faith of a Christian" be omitted. However, only ten years later, the same Assembly decided that no Jew might vote for a member of that body.

Jews, largely of Sephardic stock, gradually made their way not only into New York, but also into all of the original thirteen colonies. In several cities, they attained honorable positions, commercially and socially. The Jewish community of Newport, then the leading port in the colonies, occupied a unique position in American life. One of its members, *Jacob Rodriguez Riviera*, introduced the

sperm oil industry in America. Another member of the same community at one time owned thirty sea-going vessels. There were also other merchants, manufacturers and men of wealth among them.

Jews in the Revolutionary War — The history of the Jews in America entered upon a most brilliant phase with the birth of the United States. During the agitation which led to the outbreak of the Revolutionary War, the sympathies of the Jews, like their fellow-citizens', were divided. While some favored Britain, the great majority were on the side of the colonies. Nine Jews were among the signers of the "non-importation" resolutions of 1763. In the War of the Revolution, the Jews heroically gave their lives for the independence of the colonies. While their total number in the thirteen colonies was less than 3,000, the names of forty-five Jews who served in the Continental armies, either as officers or as privates, are on record and those of a good many others are not recorded. The Jews aided the cause of the struggling colonies also with their money. During the darkest days of the Revolution, *Hayim Salomon*, a Polish Jew who resided at Charlestown, Virginia, was the chief individual mainstay of Robert Morris, the superintendent of Finance. Jared Sparks writes that "when the pecuniary resources of the members of Congress, both public and private, were cut off, recourse was had to Mr. Salomon for means to answer their current expenses, and he was always

found extending his friendly hand." James Madison wrote in 1782: "I have for some time past been a pensioner on the favor of Hayim Salomon, a Jew broker." The sums which he advanced to the government probably amounted to \$200,000. Among the heroines of the Revolution was the Jewess, *Esther Hays* of Bedford, New York, whose husband, *David Hays*, served in the Continental army. The Tories entered her house while she was lying ill and demanded that she divulge the patriot plans which she was supposed to possess. Upon her refusal, her home was fired and she and her children were saved only through a faithful negro servant.

When the war broke out, the Jews of New York, like all other inhabitants, fled to Philadelphia where a community of German and Polish Jews already existed. Under the leadership of *Rabbi Gershom Mendes Seixas* (1747-1816), minister of Shearith Israel of New York, a congregation under the name of Mikveh-Yisroel was established, where a half century later the distinguished *Rabbi Isaac Leeser* officiated.

Religious Freedom — At the end of the war when the constitution was drawn up (1787), liberty of conscience was made the foundation of the United States. Thus for the first time since the Dispersion, the Jews were to enjoy religious freedom and political equality. In the state of Maryland, however, where a singular "Toleration Act" excluded all persons "denying that Christ is the Son

of God," Jewish disabilities remained even after the adoption of the Constitution. Public offices in that state could be held only by Christians. In 1797 the Jewish citizens of Maryland made a strong fight, which lasted until 1824, when two Jews were elected members of the Council of Baltimore. Thus through the Jews, the final separation of Church and State in the United States took place. From that time on, the Jew has felt that before the law of this land he is the equal of every other citizen of whatever creed or race.

German Jews — This land of freedom which had offered a resting place to all the persecuted of the world now attracted great numbers of Jews from Germany and Poland. Many Jews from those lands had settled in America before the Revolution. But the great stream of immigration began in 1830 and reached its highest point in 1848-1850, continuing down to the seventies. The reactionary conditions in their native lands, the poverty and misery caused by the Napoleonic wars and by the various revolutionary upheavals, as well as the political and social discriminations leveled against them, impelled the Jews to look for a new home beyond the sea.

In 1848 the number of Jews living in the United States was estimated as 50,000. They were industrious, frugal and indomitably energetic. Among them were men of culture, refinement and learning, who quickly identified themselves with the political, philanthropic and humanitarian interests of the

country. No more loyal class of people could be found anywhere. Their exuberance at the freedom offered to them in this country knew no bounds. As a result, several of their leaders hailed America as their Zion.

Jews in the Civil War — When the Civil War broke out, 7,038 Jewish soldiers served on both sides, a number proportionately larger than that furnished by any other denomination. Many distinguished themselves in service. *Judah P. Benjamin* was styled by Jefferson Davis as "the brains of the Confederacy." His biographer, Mr. Pierce Butler, said of him: "He had not led his section into the war, but during the fatal years of that war no one man had a greater share in directing the destinies of the South, save the President alone." Of the five portfolios in the cabinet of the Confederacy, Mr. Benjamin held three. While he was what Senator Wade called an "Israelite with Egyptian principles," there were also strong opponents of slavery among the Jews. Among the intrepid opponents of slavery, a place of honor belongs to *Dr. David Einhorn*, the leader of Reform Judaism.

When the clouds of civil war were dispelled, the Jews together with their fellow citizens devoted themselves to the great work of reconstruction. With their brawn and with their brain, they helped to rebuild the ruined country and to develop the new sections in the West. On the shores of the Pacific, as in the Eastern and Mid-western sections, they labored with all their might to establish

industry and commerce and to promote prosperity.

East European Jews — In the meantime, the Jewish population of the United States was rapidly increased by the growing tide of immigration from Russia, Galicia and Roumania. The massacres and the special legislation against the Jews in the eighties drove hundreds of thousands of our people to seek refuge in America. Between the years 1881 and 1920, approximately 2,000,000 Jewish people settled in this country. These, together with the natural increase of population, makes the number of Jews in America about 3,300,000. They are distributed all through the land and form extremely populous centers in New York, Chicago, Philadelphia, Cleveland and other cities.

Jews in the Spanish-American War — The loyalty of the Jew to America was manifested again during the Spanish-American War. The records of the war department show that more than 4,000 Jews enlisted in the fighting ranks. Many of these were recent arrivals from Russia and Austria. Fifteen Jews went down with the Maine. A half dozen Jews served in Colonel Roosevelt's regiment of Rough Riders. Several hundred served as non-commissioned officers. In the navy, there were twenty Jewish officers. *Rear-Admiral Edward David Taussig* commanded the Bennington and took possession of Wake Island. He later served as chief of the administration of the Island of Guam. *Adolph Marix* served in the navy as Lieutenant-

Commander and, later, as Naval Attache when William Howard Taft became Governor-General of the Philippines. He, too, ranked as Rear-Admiral.

The World War — The supreme devotion of the Jew to this Land of Freedom was manifested during the years of the World War. On the basis of official records, it has been estimated that about 150,000 Jews served in the United States army and navy, contributing from 33 to 50 percent more than their quota. "Seventy-five percent of this number served in combatant branches. The Infantry branch constituted 26.6 percent of the entire army, while among the Jewish records it constituted 48 percent. Artillery was 14 percent of the United States Army, 8 percent of the Jewish total The Medical Corps was 8 percent of the army total; 9 percent of the Jewish total. . . . The Quartermaster Corps was 6.2 percent of the army total and 5.9 percent of the Jewish total. . . ."

"As to rank, there are so far recorded 7,929 Jewish commissioned officers in the army, of whom thirty-two are colonels, thirty-nine lieutenant-colonels, 340 majors, 1,201 captains and 4,802 lieutenants. In the navy there were recorded to date 433 commissioned officers, including one rear admiral, and in the marine corps fifty-nine commissioned officers, including one brigadier-general." (See Julian Leavitt — American Jews in the World War, in the American Jewish Yearbook, vol 21, 1919-1920, pp. 141 ff.)

The official citations for gallantry and the service medals show the high quality of Jewish service in the War. Over 3,000 laid down their lives and about 11,000 were wounded. In all civilian pursuits, too, Jews worked shoulder to shoulder with the rest of the population for the safety of this country. On the board of the Advisory Commission of the Council of National Defense, consisting of seven men, three Jews served: *Bernard M. Baruch*, *Samuel Gompers*, and *Julius Rosenwald*. *Albert D. Lasker* acted as chairman of the Shipping Board.

Occupations — Like the Spanish, Portuguese and German immigrants, the later East European arrivals promptly identified themselves with practically every phase of the economic, industrial and cultural life of the country. Dr. H. S. Linfield, director of the Department of Information Statistics of the Bureau of Jewish Social Research, estimates that: "In 1921 as many as 597 of every 1,000 Jewish men were engaged in commercial pursuits and 149 in industry. Only thirty-one were professionals, seventeen were independent and sixty-three were dependentOf every thousand Jewish women, 757 were dependent, 138 were engaged in commercial pursuits, nineteen were professionals and nineteen were in industry." Large numbers of Jewish laborers are engaged in the needle industry. The Amalgamated Clothing Workers of America (almost entirely Jewish) has a membership of 180,000. The International Ladies'

Garment Workers, numbering 140,000, is preponderantly Jewish. Jewish workers are also members of the unions connected with the American Federation of Labor. They are engaged as jewelers, watchmakers, producers of electrical appliances, silver-smiths, printers, brick-layers, carpenters, shoemakers, etc.

Jews in Agriculture — While Jews settled on farms in the early history of the country, the agricultural movement among the Jews began with the Russian arrivals in the eighties. Colonies were established in the west, south and east but with comparatively feeble results. Only with the aid of *the Baron de Hirsch Fund* (1891) did the work of settling Jews on farms begin on constructive lines. This Fund, which had been carrying on constructive work among Jewish immigrants in the United States along educational, social and vocational lines, also extended help to the Jewish farmers. This aid consisted in encouraging Jews who were on the farm or prospective farmers financially. In this manner, the Woodbine colony was established. This phase of the work was taken over in 1900 by *the Jewish Agricultural and Immigrant Aid Society*, which is subsidized by the Baron de Hirsch Fund and by *the Jewish Colonization Association*. In addition, the Baron de Hirsch Fund established in 1893 *the Baron de Hirsch Agricultural School* at Woodbine for the purpose of training city-bred Jewish boys for agricultural pursuits. In 1909 the number of Jewish farmers had

increased so rapidly that *the Federation of Jewish Farmers of America* was organized. It began with thirteen organizations of farmers and possesses now more than sixty branches distributed over many states of the Union. It seeks to bring together the scattered Jewish farmers into local units for social and economic betterment. To promote this phase of the work, it publishes a monthly, "*The Jewish Farmer*," in Yiddish. The number of Jews on farms in the United States is variously estimated from 75,000 to 100,000. In 1896 the late *Rabbi Joseph Krauskopf* established *the National Farm School* at Doylestown, Pennsylvania, for the purpose of teaching scientific agriculture to young men. Many of the graduates of the National Farm School and of the Baron de Hirsch School occupy important posts in Federal and State agricultural service and as professors in agricultural colleges. *Dr. David Lubin* rendered valued service to the agricultural interests of the world by organizing *the International Institute of Agriculture*, located at Rome. He improved the conditions of American farmers by advocating the creation of the Rural Credit Scheme, which went into effect through an act of Congress, and by encouraging farmer's co-operatives and many other useful measures. *Mr. Aaron Sapiro* has devoted himself to the promotion of co-operative marketing.

Commercial Pursuits — The Jewish people have identified themselves with almost all phases of business endeavor. Many men of German and East European origin, whose

parents may have started with packs on their shoulders, through their high standards of service built up large offices, factories and department stores. The names of the merchant princes, like the *Strausses*, *Gimbels*, *Sterns*, *Bamberger*, *Mandel*, *Rosenwald*, *Kaufmans*, *Rosenbaum*, *Meyer & Frank*, *Lipman Wolf*, are inseparably linked with the commercial life of the country. Among prominent banking houses are *Kuhn-Loeb & Co.* (*Jacob Schiff* and *Felix Warburg*), *Zeligman & Speyer*, *Foremans*, *Greenebaums*, etc. The *Guggenheim* family is connected with smelting and mining. Among packers, mention must be made of *Sulzberger*. Jews have taken a leading part in the cotton trade and in the trade and manufacture of clothing, cigars and jewelry. The field of real estate and of building has countless numbers of Jews. In cities like New York, Chicago, Cleveland and others, Jews transformed barren spots into beautiful residential districts.

Cultural Life — With their love for learning, the Jewish people became staunch supporters of the public school system of instruction and have championed actively its non-sectarian character. Large numbers of Jewish students have entered the universities in preparation for various professions. The teaching staffs of the leading colleges of the country include Jewish members. In the fields of economics, sociology, history, mathematics, philosophy, physics, chemistry, biology and medicine, Jewish names figure among the country's

most earnest workers. In the field of invention, the names of *Emil Berliner* and *Steinmetz* rank with the foremost. Jews have taken a prominent part in the development of radio. They have also been found among the pioneer engineers of America. In the realm of literature, they have served as translators of European works into English and as original creators. Among the more prominent authors are: *Isaac Harby*, *Mordecai Manuel Noah*, *Penina Moise*, *Emma Lazarus*, *Joseph Jacobs*, *Louis* and *Jean Untermeyer*, *James Oppenheim*, *Arthur Guiterman*, *Alter Brody*, *Maxwell Bodenheim*, *Babbette Deutsch*, *Samuel Roth*, *Elias Lieberman*, *Konrad Berkovici*, *Walter Frank*, *Ben Hecht*, *Rose G. Cohen*, *Octavus Roy Cohen*, *Maurice Samuel*, *Isaac Goldberg*, *John Cour- nos*, *Abraham Cahan*, *Fanny Hurst*, and *Anzia Yezierska*. (For Yiddish literature, see special article.) Among publishers are the *Brentanos*, *Alfred A. Knopf*, *Albert* and *Charles Boni*, *B. W. Heubsch*, *Thomas Selezzer*, *Bloch*, and *E. Hatdeman Julius*. Among newspaper publishers, the names of *Adolph Ochs*, *Michael Harry de Yung*, and *Victor Rosewater* rank very high. *Simeon Strunsky*, *Herman Bernstein*, and *David Lawrence* have gained distinction as publicists. Jewish names are prominently linked with the development of the American theatre. *David Belasco* and *Morris Gest*, the *Frohmans*, and others have done much to raise the standard of the American theatre. *The Selwyns*, the *Schuberts*, the *Harrises*, and

the Woodses are among the prominent producers of the country. Among distinguished actors, mention must be made of *David Warfield*, *Louis Mann*, *the Schildkrauts*, *Alla Nazimova*, *Bertha Kalisch*, *Al Jolson*, and *Eddie Cantor*. The stage also has been greatly aided by the critical writings of *George Jean Nathan*, *Ludwig Lewisohn*, *Montrose Moses* and *Alan Dale* (*Alfred J. Cohen*). The Yiddish Theatre, too, has reached a remarkable stage of development in America. Through the efforts of *Jacob Gordin*, its standards were raised high, replacing the low type of song and dance with plays of character and thought. Special theatres sprang up in New York and Chicago where actors like *Boris Thomashefsky*, *Jacob Adler*, *David Kessler*, *Morris Schwartz*, *Jacob Ben Ami* and *Sarah Liptzin* interpreted the modern drama to appreciative audiences. The musical world has likewise drawn large numbers of Jews. The names of *Mischa Elman*, *Yascha Heifetz*, *Ephraim Zimbalist*, *Joseph Hoffman*, *Leopold Godowsky*, *Max Bendix*, *Yoscha Seidel*, *Leo Orenstein*, *Max Rosen* and *David Hochstein* are known to all lovers of music. Distinguished among the country's conductors are *Willie Mangelburg*, *Joseph Stransky*, *Walter Damrosch*, *Leopold Stokowsky* and *Nicholi Sokoloff*. Opera in America has received the unstinted support of Jews. In the front ranks of its promoters, are the names of *Oscar Hammerstein*, *Max Rabinoff* and *Solomon Hurok*; and among the singers of fame are *Alma Gluck*, *Sophie*

Breslau, Rosa Raisa, Adolf Muhlman, Giacomo Rimini, and Joseph Schwartz. Paul Rosenfeld stands out among the constructive music critics of America. (For composers see article on Jewish Music). The cinema from its very inception has been fostered by Jewish producers. Distinguished among them are *Adolph Zukor, Samuel Goldwyn, Jesse Lasky, Carl Laemmle, Sol Lesser, Joseph Schenck, Marcus Loew, William Fox, the Selznicks, and William Schulberg.*

Public Life — Every progressive movement in America has always attracted a following among Jews. No list of even the more prominent workers in behalf of human betterment in the various cities of our country would be complete. *Judah Touro* is the best known of public-spirited men of the past century. Next must be mentioned the names of *Jacob H. Schiff*, staunch Jew, and ardent lover of humanity, *Leo N. Levi* and *Simon Wolf*. Among contemporary leaders for social betterment are *Louis D. Brandeis, Louis Marshall, Lee K. Frankel, Felix Frankfurter, Max J. Kohler, Adolf Kraus, Julius Rosenwald, Nathan Strauss, Samuel Untermyer* and *Felix and Paul Warburg.*

Among men who have been in diplomatic service are *Major Mordecai Manuel Noah*, Council-General at Tunis; *Benjamin F. Peixotto*, Council-General to Roumania and *Simon Wolf* to Egypt; *Oscar Strauss, Solomon Hirsch, Henry Morgenthau* and *Abraham I. Elkus* have served as ambassadors to

Turkey. *Rabbi Joseph Louis Kornfeld* occupied the position of Minister to Persia. *Max D. Kirjasoff* held the post of Council-General to Japan. A number of Jews have served in both houses of Congress (for list see end of the article) and as mayors of several cities. *Simon Bamberger* was governor of Utah. To *Louis D. Brandeis* belongs the distinction of being the first Jew on the bench of the Supreme Court of the United States.

Religion — The early Jewish settlers, both the Sephardim and Ashkenazim, continued the religious life to which they had been accustomed in their home countries. They imported their first rabbis from Amsterdam. Soon, however, the influence of the environment upon Jewish religious life began to manifest itself. In 1776 an English translation of the Sephardic prayer book made its appearance.

Reform — Dissatisfaction with some of the old forms and antiquated practices led to the founding of the first Reform congregation at Charleston, South Carolina, with a membership of fifty, all of Sephardic stock. Its moving spirit was *Isaac Harby*, prominent as publicist and dramatist. The Reform Society of Israelites soon published its own prayer book and set out to improve the service and to render it more intelligible to the worshippers. In 1835 *Rev. Gustav Posnanski* became the rabbi of the congregation. This movement for Reform received reinforcement through the arrival of Jews

from Germany. In the year 1843, fifteen men in New York organized the Emanu-El Society with the aim of introducing an improved form of divine service. They were largely the same men who founded the Order of B'nai B'rith. *Leo Merzbacher* acted as the first rabbi of this congregation. In the same year, the Har Sinai Congregation of Baltimore was formed, using the Hamburg Temple prayer book in its services. This movement made rapid progress among the new arrivals and became a strong force in the spiritual life of the country. Its pioneer leaders were *Max Lilienthal*, *Samuel Adler*, *Isaac Mayer Wise*, *Samuel Hirsch*, *David Einhorn*, *Bernhard Felsenthal*, *S. K. Gutheim*, *Gustav Gottheil*, *I. S. Moses*, *Kaufman Kohler* and *Emil G. Hirsch*, distinguished as preachers, scholars and organizers. Stately synagogues and schools were built and philanthropic agencies established. In 1873 *Dr. Isaac Mayer Wise* succeeded in organizing the *Union of American Hebrew Congregations* for the purpose of uniting the congregations that were scattered over all parts of the land for concerted Jewish effort. The first work of the Union consisted in establishing at Cincinnati, under the leadership of *Dr. Isaac Mayer Wise* (1819-1900), the *Hebrew Union College*, to train rabbis for the American Jewish pulpit. *Dr. Wise* was succeeded by *Dr. Moses Mielziner* and by *Dr. Kaufman Kohler* (1843-1925) in the presidency of the College. Its present head is *Dr. Julian Morgenstern*. The *Hebrew Union College*

maintains a *School for Teachers* in New York City. In 1922 *Dr. Stephen S. Wise* of New York founded the *Jewish Institute of Religion* which aims likewise to prepare men for the Jewish ministry. Further to unite American Israel, the graduates of the Hebrew Union College, together with rabbis of the country, organized themselves into the *Central Conference of American Rabbis* (1899) that the counsel of all might be brought to bear on the vexing questions that arise from year to year. This Rabbinical body has had as its object the removal of the tendency towards individualism in religious life which came as a reaction against the severe suppression of private judgment under Orthodoxy. This has in a great measure been achieved through the publication of the Union Prayer Book, which has helped to standardize the Sabbath and Holy day worship in the synagogues throughout the land. The Union of American Hebrew Congregations has also endeavored to promote religious instruction, through the publication of text books on Judaism and Jewish history, and to present Judaism in the proper light before the world. The Union further organized the *National Federation of Temple Sisterhoods* (1913) and the *National Federation of Temple Brotherhoods* (1923) for the purpose of stimulating interest in Jewish worship, Jewish studies and social service.

Conservative Judaism — The example of the Reform Movement has been followed

by the Conservative elements of the country. In 1886 the *Rev. Sabato Morais* (1823-1897), aided by the distinguished Talmudist, *Alexander Kohut*, founded the *New York Theological Seminary* for the training of rabbis along traditional lines. After the death of the founder, the institution was headed by *Dr. Solomon Schechter* (1850-1915). Its present head is *Dr. Cyrus Adler*. The *Theological Seminary* also maintains a *Teachers' Institute*. The graduates of the Seminary formed the *Rabbinical Assembly* (1901). Around the Seminary, there grew up the *United Synagogue of America* (1913) and the *Women's League of the United Synagogue of America* (1918), with the aim of advancing the cause of traditional Judaism. The *Young People's League of the United Synagogue of America* (1921) seeks to bring the Jewish youth closer to the synagogue.

Orthodoxy — With the increase of the Orthodox element in the United States through the arrival of Jews from Russia, Poland and Austria, Talmud Torahs and Yeshivos (Talmudical Schools) sprang up in several cities. The *Rabbi Isaac Elchanan Theological Seminary* (1896) trains rabbis and teachers. Its president is *Dr. B. Revel*. To consolidate the Orthodox, the *Union of Orthodox Jewish Congregations* (1898) was established. This was followed by the organization of the *Union of Orthodox Rabbis of the United States and Canada* (1902), the *Jewish Ministers Cantors' Association of America* (1918) and the *Woman's Branch*

of the Union of Orthodox Jewish Congregations of America (1920). At Chicago, the Hebrew Theological College was formed in 1921, with Rabbi Saul Silber as president, for the purpose of training men for the teaching of Hebrew and for the Orthodox Rabbinate.

Educational Work — Much Jewish work has been done by the Council of Jewish Women (1893) through its study circles, the religious schools which it has fostered in many communities, and the publication of a number of volumes of Jewish interest. The Intercollegiate Menorah Association (1893) endeavors to promote in colleges and universities the study of Jewish history and literature. It publishes a bi-monthly, the Menorah Journal. (For the Hillel Foundation see article, B'nai B'rith.) The Jewish Chautauqua Society, established by Rabbi Henry Berkowitz (1893), has promoted the cause of Jewish education in America and has disseminated Jewish knowledge in schools of higher learning. Through the endowment of S. Littauer a chair for Jewish History and Literature was created at Harvard (1925). In 1893 the Gratz College for the training of teachers was established at Philadelphia and in 1905 the Dropsie College for Hebrew and Cognate Learning (post-graduate). At New York, the Jewish Teachers' Seminary (Yiddish) was organized in 1917 "to prepare efficient teachers for Jewish schools, to advance Jewish culture in America and to introduce the Jewish working masses to the world of culture in general." In 1925 the

Training School for Jewish Social Work was established in New York. *The Bureau of Jewish Social Research* (1919) is devoted to the study of problems of Jewish social and communal life in America and in other centers of Jewry throughout the world.

Religious Publications — The various religious movements have been championed by the Jewish press of the country. Rabbi Isaac Leeser's *Occident* (and the *American Jewish Advocate*) (1843-1869) was the citadel of Conservative Judaism. Dr. Isaac M. Wise founded the *American Israelite* (1854) and the German *Deborah* (1855) for the purpose of propagating the principles of Reform Judaism. This was also the aim of Dr. David Einhorn in founding the German monthly *Sinai* (1856-1862) and of Dr. E. G. Hirsch in establishing the *Reform Advocate* (1891). The *Jewish Messenger* (1857-1902) represented the cause of Conservative Judaism. It was merged in 1903 with the *American Hebrew* which had been founded in 1879. This paper now represents the Reform wing of American Jewry. The *Hebrew Standard*, established in 1897, upheld the cause of Conservative Judaism. A few years ago it merged with the *Jewish Tribune*. The Yiddish press of America, in so far as it is religious, is identified with Orthodoxy. (See article on Yiddish Literature. For the Zionist press, see article on Zionism.) Constructive work has been done by the *Jewish Publication Society* which was established in Philadelphia in 1898. Among

its noted achievements are the publication of Graetz's History of the Jews, in five volumes; Schechter's Studies in Judaism, three volumes; Dubnow's History of the Jews in Russia Poland, three volumes; the new translation of the Bible into English and the publication of the Jewish Classics Series. Among the crowning achievements of American Jewish scholarship are the publications of the *Jewish Encyclopedia* (Funk & Wagnalls), in twelve volumes, and J. B. Eisenstein's *Hebrew Encyclopedia "Ozar Yisroel,"* in ten volumes. The *American Jewish Historical Society* (1892) has issued twenty-nine volumes dealing with various phases of Jewish life in America. The Hebrew Union College and the Jewish Theological Seminary have published a number of volumes of scholarly character. (On Zionism and Philanthropy see special articles.)

CANADA

(Based on Martin Wolff's article in the *American Jewish Year Book*, 1925-1926, pp. 154-229.)

Next to the United States, Canada contains the largest Jewish community in the New World. It dates from the British occupation of the country in 1760 and exhibits the same strands that make up the Jewry of the United States. The Spanish-Portuguese Jews were followed by waves of immigrants from Germany, Austria-Hungary, and Russia-Poland. The first Jewish settler was *Aaron Hart*, Commissary Officer in the British Army of Occupation. Other Jewish officers in the army were *Emanuel de Cordova*, *Hananiel Garcia*, *Isaac Miranda*, and *Samuel Jacobs*.

They were soon joined by other Jews who were either connected with the army or who penetrated into the interior as traders. In 1767 *Lazarus David* owned extensive real estate in Montreal and its vicinity and took a prominent part in civic matters. In the same year, *Abraham Franks* carried on considerable trade with the French-Canadian colonies. His son, *David Salesby Franks*, moved to Montreal in 1774. Upon the outbreak of the Revolutionary War, he espoused the cause of the colonists and became prominent in the Revolutionary Army. Another *David Franks*, with his father, *Jacob*, and brother, *Moses*, acted as Chief Agent of the British Crown for furnishing supplies to the British forces in Canada and in the American colonies during the French and Indian Wars (1755-1760) and again in the following years. Before the war, David Franks resided in Philadelphia. Because of his loyalty to the British, his whole fortune was confiscated and he was ordered to leave the United States as well as to give \$200,000 security that he would not return until after the war. A number of other prominent Canadian Jews upheld the British side in the conflict.

Civic Equality — The civil rights of the Jews in Canada were not clearly defined in the early days. With the election of *Ezekiel Hart* as member of the Legislative Assembly in 1807, the question was brought to the front. Upon his entrance into the House, he refused to take the usual oath "on the true faith of a Christian" and was sworn in on the Old Testament, with head covered. Opposition followed with the result that his seat was declared vacant. In the following election, he was returned by a large majority vote. The House again refused to admit him and pushed a bill through to its second reading "to dis-

qualify Jews from being eligible to a seat in the House of Assembly." Thereupon Sir James Craig, then Governor, dissolved the House. It was not until 1832 that the Jews of Canada were enfranchised, about a quarter of a century earlier than their brethren in the mother country.

Civic Life — The Jews of Canada have identified themselves with the interests of their country. During the Rebellion of 1837, a number of prominent Jews fought on the loyalist side and acquitted themselves with honor. *Dr. Aaron Hart David* was Dean of the Medical Faculty of Bishop's College, Lennoxville, Quebec, and professor of the Practice of Medicine at that university. *Jacob Henry Joseph* was one of the organizers of the first telegraph lines in Canada and one of the builders of the first Canadian railways. *Jesse Joseph* was one of the organizers, and for twenty years president, of the Montreal Gas Company and of the first street railway in Montreal.

About 1833 *Wellington Hart* settled in Toronto. He was followed two years later by *Goodman* and *Samuel Benjamin*. Settlements soon followed in Hamilton and in Lancaster, Ontario, and in other cities. Immigration increased after 1848 and still more in the eighties. Subsequently, 94,329 Jewish immigrants were admitted to Canada during the years 1901-1924, making the total population of Canada 126,196. The Jews are scattered over all parts of the country.

Religious Life — The development of the religious life of Canadian Jewry resembles that of the United States. In 1768 the Jews of Montreal formed the "Shearith Israel" Congregation, which followed the Sephardic rite. Its first minister was *Jacob Raphael Cohen*, of London. Its prominent spiritual leaders

were *Dr. Abraham de Sola* and his son, *Meldola de Sola*. In 1846 the first German-Polish congregation was organized. In 1882 the Reform Temple Emanu-El was formed. Montreal, with its population of 45,392, now has thirty-seven congregations. The second largest Jewish community in Canada is that of Toronto, numbering 34,377. Its first congregation, the "Holy Blossom," was organized in 1852. During the ministry of *Rabbi Barnett Brickner*, it went over to Reform. Winnipeg, the third largest Jewish center in Canada, has 18,000 Jews. Its congregation, *Shaarey Zedeck*, was founded in 1890. *Rev. H. J. Samuel* served the congregation with singular devotion for thirteen years.

The philanthropic activities of Montreal centered in the Young Men's Hebrew Benevolent Society (1863). With the aid of the Baron de Hirsch Fund, it rendered much service to the Jewish immigrants from Eastern Europe and helped to settle many families on farms. According to the survey of 1920, some 3,500 Jews are engaged as farmers in addition to the large numbers of Jewish storekeepers and cattle dealers located in Western Canadian rural districts who also engage in farming.

World War—In the World War, the Jews of Canada carried their share of the burden and of the losses. A large number of Jews, principally of foreign birth, enlisted for service in Palestine and were members of the Jewish Legion which formed part of General Allenby's army that captured Palestine from the Turks. Jews also participated in all branches of patriotic service and in munition works. They have extended a helping hand to the relief of the European war sufferers. Canada also has a fairly large Zionist movement.

LATIN AMERICA

(Based on Henry O. Sandberg's article in the American Jewish Year Book, 1918-1919, pp. 35-105.)

The total Jewish population in Latin America is estimated to be 150,000, of which eighty percent are Ashkenazim and the remaining twenty percent Oriental Sephardim. In the West Indies, Venezuela, Panama, and Costa Rica, the Jewish population consists of the descendants of the original Spanish and Portuguese settlers.

SOUTH AMERICA

Argentina — The chief Jewish community is at Buenos Aires and numbers 65,000. The agriculture colonies established by the Jewish Colonization Association number 23,000. Of the remaining 22,000 of the total Jewish population of Argentina, forty percent are engaged in agriculture, either independently or in privately-organized colonies. The remainder is engaged in commercial pursuits in the cities of Rosario, Mendoza, Bahia Blanca, Tucuman, Carlos Casares, Cordoba, La Plata, and Paraña. Ninety percent of the total population is Russian. The Jews of Buenos Aires have been organized for more than a half century into one congregation. They possess one synagogue and a number of small chapels. A Jewish hospital was established in the city as a memorial of the centenary of Argentine Independence. The colonies bear a distinctly Jewish character. Under the auspices of the I. C. A., a religious school movement was launched. It is directed by Rabbi Samuel Halphon and includes thirty schools. In addition, some seventy schools are maintained by the I. C. A. in the colonies, supplying both secular and Jewish instruction. Numerous Zionist organizations exist in the country. The

Jews of Argentine have made contributions to the Jewish War Relief. Five periodicals are devoted to Jewish interests.

Bolivia numbers about twenty-five Jews, all of whom are recent arrivals.

Brazil — The old Brazilian Judaism was wiped out by Catholic persecution. The ruling families of the country contain names of writers and statesmen who are descendants of the early Portuguese Jewish settlers. The present population numbers about 5,000 and is distributed over the cities of Para, Sao Paulo, Pernambuco and Rio and over the few agricultural colonies in the state Rio Grande do Sul. The I. C. A. established the first colony at Philippon in 1904. It now numbers 400 people. Another colony at Quarto Irmaos has 850 Jews. In the colonies established by the Brazilian Government, there are about 200 Jews. The religious life of the Jewish settlers is still in a chaotic state.

Chile — Due to religious persecutions in its early history, Chile has but a few Jews. Santiago has a population of 350. Another 150 are spread over the other cities of the land.

Colombia has about eighty Jews, mostly of Sephardic descent. During the last century, one of their number, *Jorge Isaacs*, attained considerable literary fame. Most of the Jews live in the seaport town of Barranquilla, conducting more than half of the foreign trade of the land.

Ecuador's Jewish population is quite negligible. Quayaquil has fourteen Jews.

Paraguay has about 600 Jews, 400 of whom live in Asuncion. Most of them are recent arrivals from Russia, Turkey, Germany, and France. There is an agricultural settlement called Colonia Franca.

Peru — As in Chile, so in Peru the early Jewish

settlers were wiped out through persecutions. The present Jewish population of 300 hails from Central Europe. The Jews are the leading merchants in the land.

Uruguay has about 1,700 Jews, all of recent arrival. Fifteen hundred of them live in Montevideo. Twelve hundred are Sephardim. The remainder are Ashkenazim from Russia and a few Roumanian and French.

Venezuela has close to 500 Jews from the neighboring island of Curacao, from Surinam, Gibraltar, and Morocco. Sixty percent of the Jews are spread over the rural districts as shop-keepers or peddlars. Caracas, the largest Jewish settlement, numbers about 150. While most of them are engaged in trade, a few own large stock farms in the interior.

Panama — The Republic of Panama has about 500 Jews, twenty-five percent of whom claim descent from those who, in former days, left Curacao. A number of them have been honored by the government. Fifteen percent are Syrian Jews. The rest came from Egypt and Europe and a few from the United States. Colon and Panama City possess organized congregations.

CENTRAL AMERICA

Guatemala has seventy-five Jews, mostly German.

Salvador has sixty Jews, mostly French.

Honduras has but one Jew.

Costa Rica numbers fifty Jews from Danish and Dutch West Indies.

British Honduras has four Jews.

MEXICO

In consequence of the activities of the Inquisition, the early Sephardic settlers of Mexico were driven either to Catholicism or to the life of Marranos, practicing their Judaism in secret. Many prominent families of Mexico bear names that can be traced to historic Spanish and Portuguese families. During the Diaz regime, about 15,000 Jews lived in Mexico. The unsettled conditions of the following years of revolution forced many to leave the country. At present, there are about 5,000 Sephardim in the country and about 5,000 Ashkenazim. The latter are mostly recent immigrants.

THE WEST INDIES

Each of the islands of the West Indies at one time numbered Jewish people among its settlers. They were important factors in the material upbuilding of the different regions. During the past half century, their numbers have dwindled so that now only a few of them have Jewish communities of any size.

Cuba — Not until 1881 were Jews permitted legally to reside on the island and only toward the close of the Spanish-American War were public services other than Roman Catholic tolerated. The early Sephardic settlers suffered persecution and many a Cuban Jew died a martyr to his faith. In consequence, there sprang up a considerable colony of Marranos. At present, Cuba has about 1,000 professed Jews, half of them residing at Havana. About ten percent of them are Russian and the remainder came from the Balkan States. The Jews have developed the two national industries of sugar and tobacco.

The Dominican Republic — The Dominican

Republic has some thirty-five Jews though at one time, it possessed a considerable Jewish colony that came over from the Danish West Indies.

Haiti — This Negro republic has about fifty Jews, ten from Egypt and the remainder from Syria.

BRITISH POSSESSIONS

Jamaica — Since the British occupation of the island in 1655, the Jews have enjoyed a position of dignity and honor. This country led the way for other British possessions to abolish Jewish disabilities. The enfranchisement was complete in 1831. Since then, a considerable number of Jews have held civil and military offices. At one time, the island contained about 2,500 Jews. Its present population is 1,500, with the majority living at Kingston. Practically all of them are old families descended from the settlers of colonial days. Ninety percent of them are engaged in commerce and trade and the rest in the professions and in politics. The overseas' trade has been built up with Jewish cooperation and initiative.

Bermuda has only a few Jewish families.

The Bahamas at one time possessed a Jewish colony. At present, it has only one Jewess from England.

Barbados, too, at one time had a fair Jewish settlement. Jews controlled the extensive sugar works and conducted the major portion of the foreign trade. At present, Barbados has only a few Jews.

THE DUTCH POSSESSIONS

Curacao has a historic Jewish community consisting of descendants of the old Sephardim from Holland. At one time, they numbered 2,000. They now number 600. The rest emigrated to Panama, Havana,

Venezuela, the United States, and Europe. They maintain two synagogues, one Sephardic and one Reform (organized in 1865). They occupy high political offices and are engaged in the professions.

Surinam — The one-time large and influential Jewish community of Surinam has been reduced to about 1,000 persons (1915). The majority of them live at the capital city Paramaribo. Many of them hold positions of importance in business and politics.

THE UNITED STATES POSSESSIONS

Porto Rico has about twenty-five Jews. *The Hon. Adolph Grant Wolf*, son of the late *Simon Wolf*, holds the position of Justice of the Supreme Court of Porto Rico.

Virgin Islands — The island of St. Thomas had about 500 Jews in 1850. The settlement has now dwindled to sixty. Several of them came from France, England, Germany, and Russia. Early in the last century, *Major Wolf* acted as Governor of the island. *Judge Reimund Baumann*, as Government Secretary, assisted in the transfer of the islands to the United States.

The Philippine Islands — Aside from transients, the Philippine Islands have a resident Jewish colony of nearly 500, over two-thirds of them being in Manila; 300 of them are Russians mainly from the United States; the rest are from Germany, France, and Austria and other lands. Most of them are engaged in commerce and trade. Several Jews are on the faculties of the schools and universities.

The Hawaii Islands possess about eighty Jews, most of them living in Honolulu. The majority are from the United States.

JEWISH PROBLEMS

ANTI-SEMITISM*

BY SAMUEL S. COHON

Anti-Semitism is a new name for an old disease. It is part of the general malady of dislike for the unlike that has affected humanity from the beginnings of time and is the outgrowth of complex racial, religious, economic, political, and psychological factors. In the days of Jewish national existence in Palestine, the hostility of the neighbors led to open warfare on the field of battle. With the dispersion of the Jews among other nations, the hatred against them expressed itself in the form of slander and of riots, as in Elephantine, in the fourth, and in Alexandria, in the second and first century before the common era, and in hostile legislation and persecution, as in Christian countries. Haman voiced the sentiments of the Jew-haters of all times when he declared to Ahasuerus: "There is a certain people scattered abroad and dispersed among the peoples, in all the provinces of thy kingdom; and their laws are diverse from those of other people; neither keep they the King's law; therefore, it profiteth not the King to suffer them." (Esther III:8). Whether in ancient Persia, or in medieval and modern Germany,

*In this article, only the modern manifestations of Jew-hatred are treated. The older forms of this social evil, such as grew out of religious conflicts etc., do not come within its scope.

—S. S. C.

France, Russia, Hungary, Poland, England, and America, this represents the last word of anti-Semitism as it seeks to account for its savage brutality.

Modern Anti-Semitism — In its modern form, anti-Semitism constitutes the reaction to the emancipation of the Jews in Germany in the middle of the nineteenth century. Having been confined in ghettos for centuries, excluded from the land, the trade corporations, the artisan guilds, and the army and confined to the position of middlemen and money-lenders, the Jews finally emerged as the economic and political equals of their fellow-citizens. This very equality constituted an offence in the eyes of their enemies. Still concentrated for the most part in commercial pursuits, they were considered as unwelcome competitors by the German middle class. Whereas, the prominence of some Jews like *Ludwig Boerne*, *Heinrich Heine*, *Gabriel Riesser*, *Ferdinand Lassalle*, *Karl Marx*, *Moses Hess*, *Ignatz Kuranda*, and *Johann Jacobi* in the revolutionary movement, and subsequently of *Edward Lasker* and *Ludwig Bamberger* in the *Fortschritts-Partei*, appeared a heinous offence in the eyes of the conservatives: the participation of some Jewish capitalists, like *Bethel Henry Strousberg*, in the wild orgy of financial speculation which followed the Franco-Prussian War and which resulted in a serious crisis added fuel to the flames. Though Lasker and Bamberger had warned the government of the impending crash and were the first to disclose the swindles, the blame for the crisis was attached to the Jews. At this time, a Hamburg journalist, *Wilhelm Marr*, issued a sensational pamphlet, "The Victory of Judaism over Germanism" (1879), calling for the defense of the "vanquished" against their "conquerors." It is through the writings

of this Jewish renegade that the term anti-Semitism was coined, "expressing antagonism to the social and political equality of Jews." The pamphlet of this otherwise obscure writer fell on fruitful soil. It harmonized with the raging national jingoism that had mounted skyhigh with the unification of Germany and that had aimed at the creation of a unified racial and religious body of German citizens.

With religious liberty as the professed dogma of the new political thought, Jew hatred was shifted from religious to racial grounds. In his weekly "*Ausland*," Friedrich von Hellwald (1872) had expressed the philosophy of the new Hamans in these words: "The Jews are not merely a different religious community, but — and this is to us the most important factor — ethnically an altogether different race. The European feels instinctively that the Jew is a stranger who immigrated from Asia. The so-called prejudice is a natural sentiment. Civilization will overcome the antipathy against the Israelite who merely professes another religion, but never that against the racially different Jew. The Jew is cosmopolitan and possesses a certain astuteness which makes him the master of the honest Aryan. In Eastern Europe, the Jew is the cancer slowly eating into the flesh of the other nations. Exploitation of the people is his only aim. Selfishness and lack of personal courage are his chief characteristics; self-sacrifice and patriotism are altogether foreign to him." (Cited by G. Deutsch, article Anti-Semitism, Jewish Encyclopedia.) Hellwald largely copied the words of the French scholar, Ernest Renan, who perhaps unconsciously had forged the arms which the anti-Semites used in their war on the Jews.

Bismarck, himself, seized upon this movement as a formidable political weapon against the National

Liberals, from whom he had finally broken away in 1879. He had spoken of a *Kulturkampf* against the Jews and now at his nod, a violent anti-Semitic agitation was set afoot. Marr's pamphlet was reprinted several times and given the widest circulation. The historian, Treitschke, gave his endorsement to the movement, declaring that "the Jews are our misfortune" and the conservative press began to be filled with alleged offenses of the Jews. The court preacher, Adolf Stoecker, who was a member of the Prussian Diet and the head of the Christian Socialist party, became the leader of the movement. With his vast energy and oratorical power, this demagogue called a crusade against the Jews (1880-1881). A petition, signed by 300,000 Prussian citizens, was sent to Bismarck asking for the exclusion of Jews from the national schools and universities and from all public offices. Riots and boycotts against Jews followed. Jewish immigrants from Eastern Europe were expelled. The liberal element naturally protested against this movement. The Crown Prince (afterwards Emperor Frederick) branded it as "a shame and a disgrace to Germany." A number of prominent men, like Mommsen and Virchow, issued a manifesto denouncing anti-Semitism as a blot on German culture.

In the Reichstag elections of 1881, anti-Semitism figured as a political issue. Its ugly spirit spread to Austria-Hungary, Roumania, Russia, France, and England. The anti-Semites, though declaring originally that they were not actuated by motives of religious persecution, soon showed their true colors. Any weapon suited their despicable purposes. They did not fail to revive the medieval blood accusation against the Jews in Prussia and in Hungary (see article, Hungary). The new unscrupulous leader of

the movement in Germany, Herman Ahlwardt, published numerous pamphlets (1892) alleging to disclose the malpractices of prominent Jews. The Roman Catholic clergy helped to inflame the passions of the masses. The agitation resulted in a number of new anti-Jewish riots. Anti-Semitism became the unholy bond of union between the Christian Socialist and Conservative parties. Ahlwardt was elected to the Reichstag where he continued his stupid attacks against the Jews, to the chagrin of the conservatives themselves and to the laughter of the liberals and socialists.

In France, the home of Renan, the leader of the movement, was the audacious Edoward Drumont. His agitation met with the response of the clericals and with other conservatives, especially of the military class who could not reconcile themselves to having Jewish officers in the army. This led to the notorious frame-up against Captain Alfred Dreyfus (see article, France) which aroused the indignation of the liberal elements throughout the civilized world. "The Dreyfus Case," writes Lucien Wolf (see his article on anti-Semitism in the Britannica), "registers the climax, not only of French, but of European anti-Semitism. It was the most ambitious and most unscrupulous attempt yet made to prove the nationalist hypothesis of the anti-Semites (that Jews can not be loyal to their country), and in its failure it afforded the most striking illustration of the dangers of the whole movement by bringing France to the verge of revolution." Among the defenders of Dreyfus were Emile Zola, Clémenceau, and Jaurés.

In Russia, the anti-Semitic agitation took the form of a series of bloody pogroms that well-nigh ruined Russian Jewry. The government, under Alexander III

and Nicholas II, adopting Bismarck's policy, employed anti-Semitism as a tool to fight political liberalism. The most savage expression of this policy was the Kishinev massacre (see article, Russia).

During the World War, the Jews everywhere gave themselves to the cause of their countries. Nevertheless, in the unhappy days that followed, the hydra of anti-Semitism raised its monstrous head, serving everywhere the cause of reaction. The monarchists of Russia singled out the Jew as the cause of the country's ruination in the war. A gory carnival of pillage and slaughter broke loose in the Ukraine that has not its equal in the tragic annals of humanity. Resurrected Poland, likewise, set out, by means of boycotts and riots, to rid herself of her Jews. Central Europe resounded with the brutal cry to drive the Jew from the schools, from business, and from politics. The sign of the swastika, the old Aryan symbol, drove fear into Jewish hearts. The White Terror in Hungary and the monarchist reaction in Austria and in Germany vented their ire against the Jews, misrepresenting them as enemies of their countries. *The Numerus Clausus* limited the number of Jews in the universities of Roumania and of Hungary. Anti-Jewish excesses were the order of the day. Of the monstrous lies that were fabricated against them, that of the "Protocols of the Elders of Zion" was the most mendacious. Though exposed by Jews and non-Jews as a malicious fable, it gained hold of the minds of the masses, producing much mischief.

This movement did not fail to reach England and America. In these lands, it assumed chiefly a social character, expressing itself in the exclusion of Jews from fashionable clubs, hotels, and neighborhoods. Its effects have been felt economically as well. Dis-

crimination against Jews in the business world began to be common. The Ford agitation, through the columns of his Dearborn Independent, rehashing the libelous charges made against the Jews by the reactionaries of European countries, spread the poison far and wide. The Ku Klux Klan endeavored to turn anti-Semitism into a political issue also.

What fairminded Christians thought of this movement is evidenced by these words of Lloyd George: "Of all the bigotries that savage the human temper, there is none so stupid as the anti-Semitic. It has no basis in reason, it is not rooted in faith, it aspires to no ideal, it is just one of those dank and unwholesome weeds that grow in the morass of racial hatred.

"How utterly devoid of reason it is, may be gathered from the fact that it is almost confined to nations who worship the Jewish prophets and apostles and revere the national literature of the Hebrews as the only inspired message delivered by the Deity to mankind, and whose only hope of salvation rests on the precepts and promises of the great teachers of Judaism.

"Still, in the sight of these fanatics, Jews of today can do nothing right. If they are rich, they are birds of prey. If they are poor, they are vermin. If they are in favor of war, that is because they want to exploit the bloody feuds of Gentiles to their own profit. If they are anxious for peace, they are either instinctive cowards or traitors. If they give generously, and there are no more liberal givers than the Jews, they are doing it for some selfish purpose of their own. If they don't give then what would one expect of a Jew?

"If labor is oppressed by great capital, the greed of the Jew is held responsible. If labor revolts against capital — as it did in Russia — the Jew is blamed for

that also. If he lives in a strange land, he must be persecuted and pogrommed out of it. If he wants to go back to his own, he must be prevented. Through the centuries, in every land, whatever he does or intends or fails to do, he has been pursued by the echo of the brutal cry of the rabble of Jerusalem against the greatest of all Jews — 'Crucify him!'

At the height of anti-Semitic agitation in America, Mr. John Spargo gathered the signatures of 119 leading American Christians to a protest against this menace. Among the signatures were those of prelates of the Catholic Church, leading Protestant clergymen, university presidents, authors, and two ex-presidents: Woodrow Wilson and William Howard Taft. It read:

"The undersigned citizens of Gentile birth and Christian faith view with profound regret and disapproval the appearance in this country of what is apparently an organized campaign of anti-Semitism, conducted in close conformity to and cooperation with similar campaigns in Europe. We regret exceedingly the publication of a number of books, pamphlets and newspaper articles designed to foster distrust and suspicion of our fellow-citizens of Jewish ancestry and faith — distrust and suspicion of their loyalty and their patriotism.

"These publications, to which wide circulation is being given, are thus introducing into our national political life a new and dangerous spirit, one that is wholly at variance with our traditions and ideals and subversive of our system of government. American citizenship and American democracy are thus challenged and menaced. We protest against this organized campaign of prejudice and hatred not only because of its manifest injustice to those against whom it is directed, but also, and especially, because we are

convinced that it is wholly incompatible with loyal and intelligent American citizenship. The logical outcome of the success of such a campaign must necessarily be the division of our citizens along racial and religious lines, and, ultimately, the introduction of religious tests and qualifications to determine citizenship.

"The loyalty and patriotism of our fellow-citizens of the Jewish faith is equal to that of any part of our people, and requires no defense at our hands. From the foundation of this Republic down to the recent World War, men and women of Jewish ancestry and faith have taken an honorable part in building up this great nation and maintaining its prestige and honor among the nations of the world. There is not the slightest justification, therefore, for a campaign of anti-Semitism in this country.

"Anti-Semitism is almost invariably associated with lawlessness and with brutality and injustice. It is also invariably found closely intertwined with other sinister forces, particularly those which are corrupt, reactionary and oppressive.

"We believe it should not be left to men and women of Jewish faith to fight this evil, but that it is in a very special sense the duty of citizens who are not Jews by ancestry or faith. We therefore make earnest protest against this vicious propaganda, and call upon our fellow-citizens of Gentile birth and Christian faith to unite their efforts to ours, to the end that it may be crushed. In particular, we call upon all those who are molders of public opinion — the clergy and ministers of all Christian churches, publicists, teachers, editors and statesmen — to strike at this un-American and un-Christian agitation."

ZIONISM

Zionism seeks to establish a "national home" for the Jewish people in Palestine. The desire to return to the land where the cradle of the race stood is as old as the dispersion and has found expression in prayers, mystical yearnings and beliefs, Messianic outbursts, songs of great Jewish bards, and pilgrimages to the Holy Land.

The Zionist movement in its present form dates back to the first Zionist Congress, which should be regarded as the meeting point of two streams of thought emanating from Eastern and Western Europe. While Zionism as a theory is a child of the Messianic hope, its agency, the organization, was the result of the European nationalism and its reaction to anti-Semitic movements. In his "*Rome and Jerusalem*" (1862), *Moses Hess* declares that Jewish emancipation is a failure because even conversion itself does not relieve the Jew from the enormous pressure of German anti-Semitism. "It is only with the national re-birth (in Palestine) that the religious genius of the Jews will be endowed with new strength and again be re-inspired with the prophetic spirit."

In Russia, it was *Peretz Smolenskin* who carried on an incessant nationalist propaganda in his *Ha-Shahar* ("The Dawn," 1869-1885, published in Vienna).

In 1881 Russian liberalism received its death blow at the hands of Alexander III and all Jewish hopes for emancipation were shattered by that horrible orgy of murder and pillage which swept through the Pale of Settlement and which foreboded an era of darkness and intensified reaction. To crown the excesses, the Czar issued the notorious "May Laws," imposing upon the Jews new disabilities (see article, Russia, Alexander

III). Roumania shamelessly broke the Treaty of Berlin by which she was bound to emancipate her Jews. These events strengthened Jewish nationalism, in Russia particularly. In 1882 *Dr. Leo Pinsker*, of Odessa, came forward with a plea for the solution of the Jewish problem by the establishment of the Jewish national home. He became the moving spirit of the "*Hoveve Zion*" "Lovers of Zion," whose main object was to acquire land in Palestine for Jewish colonization. In 1884 the Hoveve Zion held a conference at Kat-tovitz and decided to help the Palestinian colonists. This organized help was timely as within twelve months of the enactment of the May Laws, three thousand Jews landed at Jaffa. The movement of "*Hibbath Zion*" (Love of Zion) was not confined to Russia as groups existed in various centers of Western Europe and even in America. In 1883 *Baron Edmond de Rothschild*, of Paris, took under his protection all the struggling settlements in Palestine. (See article, Palestine, Modern Times.)

Theodor Herzl, Zionist Movement — Although the foundations of the new Palestine were laid in 1882, the Zionist movement as such did not come into being till 1897. It was primarily conceived by its founder in response to anti-Semitism. Herzl's "*Judenstaat*," advocating the formation of a Jewish state, appeared in 1896 and was soon translated into French, English, and Hebrew. That was the psychological moment: East European Jewry was groaning under the heel of Russian reaction and the Jewries of Western Europe were overwhelmed by the Dreyfus trial. That emancipation could not solve the Jewish problem was evident. The cardinal difference between Herzl's political Zionism and the old Hibbath Zion was that the former wanted to lift the Jewish problem into the

sphere of international relations and to have it solved by an act of statesmanship: the Jews should no longer "steal into the land of their fathers" but negotiate for the right of entry with self-respect.

First Zionist Congress; Basle Programme — A wave of enthusiasm greeted Herzl and pushed him forward to the place of leadership of the new Zionist movement. He soon won over to his side such intellectuals as *Dr. Max Nordau*, *Israel Zangwill*, and many others. In response to Herzl's call, 204 delegates gathered in Basle, Switzerland, in July, 1897. At this first Zionist Congress, the *Basle Programme* was drawn up, stating the aims of Zionism to be: "The establishment for the Jewish people of a publicly and legally secured home in Palestine." The Jewish National Fund and Colonial Trust were founded at this Congress. During the first year, 78,000 members enrolled in the new movement.

Ahad Ha'am, Cultural Zionism — Zionism was not only a materialistic movement to provide a home for the East European emigrants but it also had its cultural aspect, which proves that it is not alone a protest against anti-Semitism, but is a product of Jewish history; it was the expression of a deep-rooted desire within Jewish people to assert themselves as a creative entity. *Ahad Ha'am* (*Asher Ginsberg*), the distinguished Jewish thinker, stressed spiritual revival in Palestine. It was his dream that in days to come, one will say to his friend: "If you wish to see the genuine type of Jew, a rabbi, a scholar or a writer, a farmer, an artist or a business man, go to Palestine and you will see him." But *Ahad Ha'am* also hoped that some day Palestine would attain absolute independence in the conduct of its national life while to Herzl, "a home-coming to the Jewish fold was to pre-

cede the home-coming to the Jewish land." Hence the author of political Zionism and the father of spiritual Zionism had many points of contact. It is noteworthy that the idea of establishing a Hebrew university in Jerusalem is older than the Zionist movement itself. Moreover, *Dr. H. Shapiro*, who later formulated the plans for a National Fund to redeem the Land of Israel, was the first proponent of a university for Palestine to revive the spirit of Israel.

East African Offer (Uganda) — Herzl's diplomatic efforts to gain a charter for Jewish colonization of Palestine on a large scale brought no immediate results. The Turkish Sultan, who expressed his sympathies with the Jewish people, offered lands in different parts of Turkey but not Palestine. Other European rulers whom Herzl interviewed were favorably disposed. In 1903 the British Government offered East African territory (Uganda) for colonization but it proved unacceptable as the Sixth Congress (August 23-28, 1903) declared that the Jewish national home must be in Palestine and nowhere else. In less than a year after this congress, while the Uganda issue was still being discussed and debated, Herzl collapsed under the weight of overtaxing labors and died at the age of forty-four (July 3, 1904), a martyr to the cause of his people.

The Balfour Declaration — During the World War, Turkey sided with the Central Powers and the Zionist movement was faced with a situation for which it was wholly unprepared. The members of the Zionist Executive Committee were scattered in the various belligerent countries. In Palestine, Zionism was declared illegal and thousands of settlers suspected of adhering to the organization were expelled from the country and driven to Egypt. The young men organ-

ized themselves into a regiment under the command of Colonel J. H. Patterson and joined the English Army in the Gallipoli Campaign against Turkey (1915). (This regiment was much praised by its commander.) They hoped to return to Palestine via Constantinople. This campaign failed, however.

As soon as Turkey entered the war, Dr. Chaim Weizmann took the initiative and approached the British Government with proposals for the establishment in Palestine of a national home for the Jews under the British Protectorate. He was assisted by two members of the Zionist Executive, Dr. J. Tschlenov and Nahum Sokolov. After protracted negotiations, proposals and counter proposals, these overtures resulted in the now famous Balfour Declaration, which was made public on November 2, 1917. It reads in part, "*His Majesty's Government views with favor the establishment in Palestine of a national home for the Jewish people and will use its best endeavor to facilitate the achievement of this object.*" On several occasions, the British Government has reiterated its adherence to the pro-Zionist policy as laid down in the Balfour Declaration. The British mandate over Palestine, embodying the Balfour Declaration, was confirmed by the League of Nations in 1922. A pro-Zionist resolution was passed by the United States Congress (June 30, September 12, 1922). Similar action was taken by the governments of Italy and Greece while France assured the Zionists several times of its friendly attitude.

A wave of enthusiasm, sweeping through the entire Jewish world, greeted the Balfour Declaration. Jewish battalions were organized in England, America and Palestine and served under Lord Allenby till 1921.

These units elicited much praise from their superior officers.

Palestine After the War—The first High Commissioner of Palestine was *Herbert Samuel*, a devoted Jew with distinct Zionist leanings (1920-1925). At present, the Palestine Government is headed by *Lord Plumer*. (For progress in Palestine since the close of the war, see article, Palestine, Modern Times.)

Parties in Zionism—As the Zionist idea spread among the Jewish masses, various parties developed within the movement.

The bulk of the Zionist Organization is made up of the so-called "general Zionists" who are guided by the Basle Programme, pure and simple.

The Mizrahi is an alliance of Orthodox Jews within the Zionist body. The group was formed in 1903 by *Rabbi Isaak Jacob Reines*, of Lida, Russia. Its present head is *Rabbi Meyer Berlin*.

The Poale Zion or the Socialist-Zionist faction appeared as an organized group of Jewish workingmen at the Second Zionist Congress. In Palestine, this group calls itself "*Ahdut Avodah*" "Labor Union."

Hadassah is the American Women's Zionist Organization. It was organized in 1912 to do medical and hygienic work in Palestine.

Young Judea is the American Zionist youth organization. It came into being in 1908.

The "Hitachdut" consists of idealists committed to the doctrine of individual self-realization through labor and to the tenets of social justice without embracing the demands of revolutionary socialism. They play an important part at Zionist Congresses and in Palestine.

The Zionist Revisionists, led by *Vladimir Jabotinsky*,

are a small group but they have attracted considerable attention by their maximalist political and economic demands.

JEWISH SOCIAL SERVICE

BY DR. BORIS D. BOGEN

A glance at the history of Jewish Social Service reveals, even at an early period, a remarkably high degree of organization which the Jewish people attained through applying the Mosaic Law to social conditions in different lands and times. The Jewish law made charity an obligation, with the result that charity and justice became synonymous. The term *Zedakah* was used to indicate both since charity was based upon the principle of justice. Instead of leaving the poor and homeless dependent upon personal and temporary impulses, the Jewish law made definite provision for their support and shelter by assessing the rich.

Organized charity early became one of the principal institutions of the synagogue. There are seven functions of charity enumerated in ancient Jewish lore: (1) to feed the hungry and give drink to the thirsty; (2) to clothe the naked; (3) to visit the sick; (4) to bury the dead and comfort the mourners; (5) to ransom captives; (6) to educate the fatherless and shelter the homeless; (7) to provide poor maidens with dowries. The collection and distribution of the charity fund was entrusted to the most prominent and most trustworthy men of the community. Summing up the Talmudic rules, Maimonides, in his code, lists eight different grades of donors: (1) he who aids the poor person to support himself by advancing him funds or by securing him some lucrative occupation;

(2) he who gives charity without knowledge who is the recipient and without the recipient knowing who is the donor; (3) he who gives in secret, casting his money into the houses of the poor who remain ignorant as to the identity of their benefactor; (4) he who gives without knowing the recipient whereas the recipient knows the giver; (5) he who gives before he is asked, but without secrecy; (6) he who gives after he is asked; (7) he who gives inadequately, but with good grace; (8) he who gives with bad grace.

During the middle ages, much attention was devoted to the rearing of orphans, although Jewish Orphan Asylums were unknown before the seventeenth century. Medieval Jews established a Travelers' Inn (called by the Christian people of Spain and France the Jewish Inn) for lodging and feeding the poor and the sick. As early as the twelfth century, we find in Cologne a Jewish Hospital under the name of *Hekdesh*, a home consecrated to God for the benefit of the needy. Similar institutions are found in every Jewish community and are used as an Inn for the poor as well as for the sick and aged. The Alms Fund as a rule was administered through the *Kehillah*, or community organization.

From time immemorial, it was the practice of the indigent themselves to seek out persons who would contribute towards their maintenance. The profession of "*Schnorer*" was the highest evolutionary product of this direct method of raising funds. The "*Pushke*," or charity-box, in the synagogue was another primitive means of obtaining alms. This method was transplanted to the United States and for a time was used, not only in the Synagogue but also in private homes, under the sponsorship of the *Chalukah* organizations whose purpose was the collection of funds for the

support of the poor in the Holy Land. The "Pushke" is still being used in a limited way by the *National Fund* and other organizations.

Between 1826 and 1851, the Russian Government established various official taxes and set aside a part of the income to defray the cost of Jewish charitable institutions. Levies were made on Kosher meat and on the candles used every Sabbath Eve in the homes of the pious Jews. The fund was usually known as "*Korobka*" (meat tax).

In addition to individual community organizations, there have also been developed organizations on a national and international scale. One of the largest international agencies is the *Jewish Colonization Association* with headquarters in Paris. This organization was established through the efforts of *Baron Maurice De Hirsch*, long known as one of the greatest benefactors among the Jews. In organizing the Jewish Colonization Association (ICA), he himself contributed almost all the money necessary for the promotion of the project. On his death, he bequeathed his entire fortune to philanthropic endeavor.

In the United States, the Jewish Colonization Association endowed the *Baron De Hirsch Fund* which has been one of the most potent agencies for the care of the immigrant and the development of trades and agriculture among the Jews.

Mention also should be made of the work of the *Industrial Removal Office* of the Baron De Hirsch Fund, which has endeavored to prevent the congestion of immigrants in New York City and to provide for their distribution throughout the states. At the present time, moreover, the Baron De Hirsch Fund supports the *Agricultural and Industrial Aid Society* and is also maintaining two other institutions in New

York City, the *Baron De Hirsch Trade School* and the *Clara De Hirsch Home for Girls*, both of which have become model institutions of their kind.

The first Jewish organizations in the United States of a philanthropic nature were relief societies. These were connected closely, sometimes organically, with the synagogue and were sectarian in character.

The first Jewish orphanage was established as early as 1832 in New York City. The reason given for its creation was that the Jewish community felt itself duty-bound to care for Jewish orphans, who hitherto had had to be placed in non-Jewish sectarian orphanages, the only established institutions for child-caring.

In general, however, Jewish philanthropy in the United States presented a limited sphere of activity up to the time of the large Jewish immigration from Russia in the late eighties. It is interesting to observe the apologetic attitude that the leaders in community effort assumed in trying to justify the establishment and expansion of specific Jewish agencies.

While American Jewry were organizing various relief agencies for the care of immigrants, the latter, from the very beginning, made efforts of their own to improve themselves in the various fields of social endeavor.

Thus they established Mutual Aid Societies with members grouped according to the various geographical territories from which they had come. These "*Fereins*" were popular social centers among the newcomers. Various fraternal organizations, most of them including insurance benefits, medical work and relief of distress among their own members, have developed gradually in the field of general philanthropy, making contributions in the field of educational and cultural advancement.

The "*G'milas Chasodim*," free loan societies, established by the newcomers to assist the poor by placing them on a self-supporting basis, made a distinctly new and valuable contribution to philanthropic progress in America. In 1892 a large organization of this kind was founded in New York City and has since become a powerful agency in the metropolis. Today similar organizations are functioning in almost every city of the union.

A number of shelter homes, "*Hachnosas Orchim*," for the temporary care of transient poor were organized and maintained, in most cases, by the Orthodox Jews. There were also a number of other societies modeled after similar endeavors in Europe. "*Bikkur Cholim*" and "*Linas Hazedek*" for the care of the sick, "*Chesed Shel Emes*," free burial society, "*Pidyon Sh'vooim*" (care of prisoners) and "*Hachnosas Kallah*" (aid to the poor bride) were perhaps the most popular of these organizations.

One of the first large national organizations established by the Jewish masses and maintained primarily by their contributions is the *Hebrew Sheltering Immigrant Aid Society*, formerly the *Hebrew Sheltering House*. In 1909 this agency assumed the entire care of newly-arrived immigrants and since the war has done very valuable service abroad among prospective emigrants.

The most interesting growth in organized philanthropy in the United States is the establishment and development of *Federations*. The Federation aims to unify the different philanthropic efforts of a community. In some cities, it acts simply as a collecting agency; in others, it does the immediate work of relief and again, in some, it functions as a central administrative agency for all charity organizations.

At the present time, there are fifty-eight cities that have adopted the Federation method. Its advantages have been (1) a distinct increase in the monies collected; (2) the elimination of indiscriminate, unauthorized solicitation; (3) the prevention of an increase in the number of unnecessary institutions; (4) the elimination of duplication and over-lapping in the activities of the constituent societies. Moreover, the plan has been advantageous in that it gains the confidence of the donor who learns to regard it as an organic member of the community rather than a pet institution of a limited number of families.

On the other hand, the claim has been made that Federations fail in the promotion of new enterprises; that they inhibit private initiative on the part of the different constituent societies and in many instances fail to achieve a definite and just apportionment of funds.

In many cities, the example of *The Jewish Federation* has been adopted in general community effort as expressed in the establishment of Community Chests. In some instances, the Jewish Federation is a branch of the Community Chest organization and receives its allotment on a par with other agencies from the general fund collected annually. This new arrangement has created quite a serious situation because it is claimed that while the Community Chest idea undoubtedly represents an advance in the development of community effort, the participation of Jewish Federations weakens specific interest on the part of Jews in their own endeavors and decreases their cohesiveness as a social unit.

While in some cities the Jewish Federation has declined to join the Community Chest for the reason above stated, in a few it attempts to create in the

Community Chest a special Jewish organization to collect funds for specific Jewish purposes like War Relief, Education, etc., covering needs not included in the Community Chest program.

In 1899 a *National Conference of Jewish Charities* was established. It was a coordinating body and in the main limited its function to the discussion of various problems connected with Social Service effort rather than to the direction of the policies and methods of its constituent societies. Nevertheless, the Conference played an important part as a clearing house for various Jewish philanthropic undertakings.

The National Conference in 1899 solved the problem of transients by adopting transportation rules. In accordance with these rules, each community accepted responsibility for the care of its dependents and the undesirable "passing on" policy, by which the applicant for charity was given transportation to some other city, was almost entirely eliminated.

The institutional care of orphans received the approval of American Jewry as early as 1832. It is estimated that even today there are as many as six thousand children under institutional care as orphans or dependents. Beginning in the nineties, the general antagonistic attitude towards congregational institutions for children began to spread among Jews. The so-called "placing-out system" (placing children in individual homes to board) began to receive serious consideration and was instituted in Chicago. Gradually the old congregation method of taking care of dependent children under one roof was entirely discredited and the cottage plan took its place. This was first exemplified in the institutions of *The Hebrew Sheltering Guardian Society* at Pleasantville, N. Y., and later a somewhat modified system was adopted in

San Francisco. There are various smaller institutions at present copying one or the other of the two methods.

For some time, the question of wife-desertion occupied the attention of organizations dealing with dependency. A special effort to cope with this particular problem culminated in the establishment in New York City of *The National Wife Desertion Bureau* which is still functioning and which seems to meet the situation.

The Health problems in connection with Jewish Social Service have received abundant consideration. The first Jewish hospital supported by Jewish funds, which did not limit its clientele to Jewish patients exclusively, was established in Cincinnati in 1845. In some instances, the Jewish physicians initiated the project because of their inability to attach themselves to any of the existing agencies. Jews have paid particular attention to the fight against tuberculosis. Thus in 1890, they established *The National Jewish Hospital for Consumptives* in Denver, Colorado. Since then the desirability of climatic treatment has received favorable consideration in some quarters, while in others the opinion has predominated that the disease could be treated just as well without moving the patient. Besides the National Jewish Hospital for Consumptives, which is constantly growing, there is a still larger Jewish institution in Denver, *The Jewish Consumptive Relief Society*. Moreover, there is a Sanitarium in Los Angeles, *the Consumptive Relief Association*, and one in process of establishment at Asheville, North Carolina. Jewish Tuberculosis Sanitariums are also functioning in various other localities, such as Liberty, N. Y., Chicago, Ill., Philadelphia, Pa., etc.

Jewish Social service also embraces organized cultural, recreational, and social activities. *Young Men's*

Hebrew Associations, Young Women's Hebrew Associations, and Jewish Centers are outstanding types of organizations devoted to the promotion of these activities. The first Association was established in New York City in 1874. A national body was organized in 1913, under the title of *Council of Young Men's Hebrew and Kindred Associations*, with which a number of associations became affiliated. In 1921 this body was merged with the *Jewish Welfare Board* which now has 327 constituent societies. The Jewish Welfare Board, besides being the national organization for Young Men's Hebrew Associations, Young Women's Hebrew Associations and Jewish Centers, also provides for the religious, moral and social welfare of Jewish men in the United States army and navy and of disabled Jewish veterans.

In 1906 the *American Jewish Committee* was created for the purpose of preventing violation of the civil and religious rights of Jews in any part of the world. It was designed to render all lawful assistance and to take appropriate remedial action in the case of threatened or active invasion of these rights or of unfavorable discrimination with respect to them; to secure for the Jews equality of economic social and educational opportunity; to alleviate the consequences of persecution; and to afford relief from calamities affecting Jews wherever they may occur.

The entire trend in *Jewish Social Service* has changed since the World War. The need for extensive emergency relief among Jews in war-stricken countries has for a time overshadowed the comparatively unimportant issues in the realm of normal Social Service endeavor.

In this particular instance, the organizations dealing directly with Jewish charitable effort in this country did not initiate the movement. At first the I. O. B. B.

issued a call for funds but the response was inadequate. Then the American Jewish Committee organized its own machinery and collected money under its own auspices. Almost simultaneously, the Orthodox element of the Jews organized *the Central Jewish Relief Community*. This was followed by the organization of *the Peoples Relief Committee*, which has chosen its sphere of action among the larger masses of Jewish workingmen.

Within a very short time, these three Committees combined, as far as distribution was concerned, under a composite organization known as *the Joint Distribution Committee*. Since its inception, the Joint Distribution Committee has distributed Relief Funds, in all countries, amounting to a total of \$60,000,000. While in the beginning it was concerned only with transferring the money to the various foreign organizations, its work became more complicated with the entrance into the war of the United States. Then it became necessary to establish American Agencies in the field and to use the service of an American personnel. Gradually the purely relief aspect was merged in the more comprehensive activity of rehabilitation and constructive work. In 1923 the various activities of the Joint Distribution Committee were liquidated; but a year later conditions demanded the resumption of the work and the necessity of raising additional funds became imperative. During the entire career of the Joint Distribution Committee, a new technique of raising funds has been employed, the standards of giving have been greatly increased, and new leadership has arisen. These achievements have had a remarkable effect upon the raising of funds throughout the field of Jewish Social Service endeavor. At the present time, the Joint Distribution Committee

is just completing a drive for \$25,000,000 for the relief of the Jewish people in various countries. A special feature of this fund is the substantial appropriation for the assistance to Russian Jewry in their attempt to settle on the land.

Throughout a decade or two before the war, American Jewry contributed considerable sums for the relief of the Jews in Palestine. Most of this assistance was transmitted through the Chalukah system. The American Zionist Organization maintained a number of philanthropic activities with funds collected in this country. The Joint Distribution Committee has also apportioned substantial amounts for Palestine. However, it was only since the Balfour Declaration that there has been undertaken on a large scale a concerted action in behalf of Palestine involving American Jewry as a whole.

The following table indicates the scope of Jewish philanthropy in the United States at the present time:

ANNUAL EXPENDITURES JEWISH PHILANTHROPIES

Fifty-six Federations of Jewish Philanthropies throughout the United States expending.....	\$10,350,000
One hundred and fifty Family Welfare Agencies of some importance expending about.....	2,000,000
Sixty-two Hospitals of major importance expending about.....	20,000,000
Ninety-seven Orphanages and child-caring organizations expending about	3,500,000

Nine hundred and thirty Jewish Educational and Recreational organizations; of these 330 affiliated with the

J. W. B. spend about.....	2,000,000
Jewish Education—Hebrew Schools, about.....	4,100,000
Agencies dealing with the handicapped and aged spend, throughout the U. S., about.....	1,250,000
Agencies dealing solely with the delinquents spend about.....	500,000
The national organizations.....	2,225,000
Agencies dealing with Education and Vocational problems about....	500,000

\$46,425,000

International organizations — annually \$10,000,000 to \$20,000,000.

Total \$56,425,000 to \$66,425,000

The latest development in Jewish Social Service is the expansion of the field of *The Bureau of Jewish Social Research*. The Bureau of Jewish Social Research is the result of a merger of three former research Bureaus in the field of Jewish philanthropy and has done the following work since its establishment in 1918:

1. It has made comprehensive studies of Jewish community life and of Jewish social service work throughout the country.

2. It has made in a number of cities, like New York, Philadelphia and Chicago, intensive studies in the field of Child Care Agencies.

3. It has made reports on over 300 Jewish philan-

thropic agencies that are not included in Federations of Jewish Charities in the United States or that are foreign organizations resident in Europe or Palestine.

4. It has made certain studies of national organizations such as those included in its National Budgeting Study and that of *the National Council of Jewish Women*.

5. It is at present making a comprehensive survey of the Jewish philanthropic situation in Greater New York.

6. It maintains a Department of Information and Statistics which constantly gathers the facts concerning Jewish activities throughout the world. There is in evidence a growing appreciation of the value of scientific evaluation of the various Social Service endeavors.

The opening of *The Training School for Jewish Social Work* is also very significant. The School is a national institution organized by *The National Conference of Jewish Social Service* to meet the need of trained men and women for leadership in the various Jewish communal enterprises. It is a graduate school requiring college graduation for admission. It seeks its student body from the various sections of the United States and aims to send its graduates to all parts of the country. The course of study lasts fifteen months. The School is now entering its second year of activity and will undoubtedly render a valuable contribution toward raising the standards of professional Jewish Social Work in the United States.

Mention should also be made of *the Jewish Social Service Quarterly* which is issued by the National Conference of Jewish Social Service and which describes the new ideas and developments in the field of Jewish Social Service.

JEWISH EDUCATION THE MAJOR PROBLEM OF AMERICAN JEWRY

BY S. BENDERLY

The problem of Jewish education concerns all the American Jews whether they class themselves as Reform, Orthodox, Conservative or Secular-Nationalist. The Jews of America cannot survive in any form unless they provide their children with some sort of Jewish instruction. Once this simple, fundamental principle is understood, the enormity of the problem becomes apparent.

Jewish Education the Major Problem of American Jewry — There are in this country about 700,000 Jewish children attending the public schools. There are also more than 300,000 Jewish boys and girls of adolescent age. In round numbers, a million Jewish boys and girls need Jewish instruction and Jewish influence. Only approximately twenty-five percent of these boys and girls are receiving Jewish instruction in one form or another. The cost of this instruction is about \$7,000,000 per annum. While the per capita cost of most of the children taught at present amounts to as much as \$50 per annum, a fairly adequate system of Jewish instruction and Jewish recreational agencies for the one million Jewish boys and girls could be maintained at a cost of \$3,000,000 per annum.

The personnel phase of the problem is even of a more serious character. More than 10,000 adequately trained Jewish teachers

and workers would be necessary to man such a system of instruction. These teachers not only would have to possess general and Jewish knowledge and a full understanding of the American environment, but also would have to have faith in the future of American Jewry. So far, the position of the Jewish teacher both financially and socially is not such as to attract a sufficient number of gifted Jewish men and women into the Jewish teaching profession.

A phase of this problem even more difficult to solve is that of the time available for Jewish instruction. It is very difficult for a Jewish child to attend both the public school and the Jewish school on the same day. Two extreme solutions have so far been offered to meet this situation. The Sunday School concentrates all its instruction on Sunday, but most of the rabbis are not satisfied with the results obtained in the Sunday School. On the other hand, a number of Jewish day schools, misnamed Jewish parochial schools, have been established in order that the Jewish child may receive both the secular and Jewish instruction in the same school. The American Jews, however, are committed to the public school system and the establishment of a Jewish day school system along the lines of Catholic parochial schools would be acceptable only to a small fraction of the Jews of America. Nor is the present method of teaching children in Talmud Torahs every day of the week a satisfactory solution. Some other

schedule of hours must be found which will be sufficient for Jewish instruction and yet not overburden the child attending the public school.

These are the main phases of the problem although the inadequate number of Jewish school buildings and the lack of a more central control of even the 1,000 weekday schools and 500 Sunday schools functioning at present in this country will prove rather difficult tasks in themselves. And yet, we must not be frightened by the immensity of the problem for the problem of Jewish education in America involves the question of "to be or not to be." And once the community grasps its seriousness, it will apply itself correspondingly to the task of its solution.

The layman is apt to feel that the financial aspect of the problem presents insurmountable difficulties. This however, is not the case although the sum involved is very large. The Jewish educational problem is different from that of philanthropy. In philanthropic endeavor, not more than five percent are the beneficiaries. In Jewish education, all are the beneficiaries. The one million Jewish boys and girls requiring Jewish instruction are distributed among 800,000 Jewish families. Hence, Jewish education cannot have benefactors in the philanthropic sense. Jewish education must aim at self-support. Parents must pay for the Jewish education of their children. The Jews of this country are

fairly prosperous and are in a position to do so.

The solution of the problem, however, cannot be left to the unorganized parents. The Jewish communities throughout the country, as organized bodies, must also assume a part of the responsibility. The parents must be stimulated to do their duty by the Jewish education of their children. A Jewish school building plan on a self-supporting basis needs to be financed. A sufficient number of training schools for Jewish teachers must be maintained. Central coordinating and experimental agencies to raise the standard of Jewish education must be developed. These tasks are only possible through communal effort.

During the past fifteen years, the American community has made an effort to assume responsibility in the direction outlined above. The process was greatly retarded, however, by the War and its aftermath. In New York City, *the Bureau of Jewish Education* was organized in 1910 through the efforts of the late Mr. Jacob H. Schiff, and Mr. Felix M. Warburg, Mr. Louis Marshall and Dr. J. L. Magnes. The Bureau of Jewish Education has been mainly instrumental in the slow but sure awakening of the community to the seriousness of the problem. In Boston, Pittsburgh, Philadelphia, Baltimore, Cleveland, Detroit, Cincinnati, Indianapolis, Chicago, and San Francisco, a community point of view is beginning to prevail in Jewish educational endeavor. There are in the

United States about fifty Jewish communities with a Jewish population of 10,000 and up and in most of them, a community point of view in Jewish education is working its way to the surface. The present effort, however, in all these communities is totally inadequate in view of the seriousness of the problem. The time has come to take stock and to prepare for the next step. With the cessation of immigration, American Jewry must concentrate on the problem in which is involved nothing less than the life or death of American Jewry.

HISTORIC SKETCH OF THE B'NAI B'RITH

BY DR. BORIS D. BOGEN

Origin and Early History — The thirteenth of October, 1843, was the birthday of the Order. On that day, twelve men, headed by Henry Jones, met at Sinsheimer's Cafe in Essex Street, New York City, and resolved to found a fraternity patterned after the many friendly societies of that time. They gave it the German name "Bundes Bruder" and for a Hebrew title chose "B'nai B'rith" instead of the literal Hebraic translation of "Bundes Bruder" because they desired that the initials of the German and Hebrew names should coincide. The B'nai B'rith followed closely existing fraternal organizations, adopting secrecy, the wearing of regalia, etc. The purpose of the Order, however, was loftier than that of a conventional mutual aid or philanthropic society: the new group was intended by its founders to act as a unifying and cultural agency for the whole of American Jewry which in the forties completely lacked not only a spirit of cooperation and solidarity, but any high intellectual ardor as well. To remove these

deficiencies, the establishment of a fraternal organization was deemed necessary because the synagogue, though traditionally a cohesive force among the Jews, had failed to bring about this greatly desired result in American-Jewish life of that period. The community was split into numerous rival congregations of Portuguese, English, Dutch, German, and Polish Jews, each with its own MINHAG (ritual) which seemingly constituted the main reason for separate congregational existence. A spirit of jealousy and intolerance, begotten of provincial antipathies and prejudices, prevented union and cooperation. So Henry Jones and his confreres conceived the idea of founding a society which, based on the teachings of Judaism, would be free in its deliberations from everything doctrinal and dogmatic and which would ignore the geographical origins of its members. By bringing together on the same platform German and Pole, Hungarian and Hollander, Englishman and Alsatian, it was hoped to develop mutual toleration and respect among the various sections of American Jewry and to produce harmony in Jewish life.

The first B'nai B'rith Lodge was established in New York on November 12, 1843, and was named New York Lodge No. 1. It was followed on February 11, 1844, by Zion Lodge No. 2, of the same city. Among those admitted to membership was Dr. Leo Merzbacher, who, aided by his lodge brothers, founded the Cultus-Verein, which later

became known as Congregation Temple Emanuel, and which is now and has long been one of the leading reform congregations in this country.

The first lodge to be established outside of New York was Jeshurun Lodge No. 3, of Baltimore, which was installed in 1844. On March 5, 1849, Bethel Lodge No. 4 was organized in Cincinnati, the first lodge founded in the West.

During these early years, the membership of the Order was confined largely to Jews of German descent and the proceedings were carried on in the German language. In fact, no English translation of the laws and ritual was made until Jerusalem Lodge No. 6, of Cincinnati, was formed in 1850. That lodge was the first English-speaking lodge of the Order.

In 1855 the Constitution Grand Lodge, which theretofore had regularly met in New York, held its first meeting outside of that city, in Cincinnati. A report of the affairs of the Order presented at this session shows that it was composed of twenty lodges with an aggregate membership of 2,218 and that it had funds totalling \$55,300.

The relation of individual members to the Order in those days, while resembling that of today in many respects, differed greatly in others. Chief among the latter, perhaps, was the rigorous supervision that the Order exercised over the conduct of the members, not only in the lodge room, but likewise in their private and public life. Any infraction

of the laws of morality or of the principles and rules of the Order, when clearly established by fair trial, was punished, in extreme cases, by expulsion. Great stress was laid upon the duty of visiting the sick, attending the funerals of deceased brethren and, chief of all, caring for the widow and orphan. Social intercourse among members was encouraged and distinctions along economic lines were opposed. The B'nai B'rith, from the very beginning, has been a democratic organization.

Much attention was paid to formula and ritual and even the wearing of regalia was a matter of no small importance. So important, indeed, was this latter considered that the officers of the District Grand Lodge refused an invitation to attend a funeral of a deceased brother because the invitation was accompanied with the request that regalia be not worn.

The B'nai B'rith movement undoubtedly was aided greatly by the numerous political exiles from Germany and Austria who fled to this country after the abortive Revolution of 1848-1849. The cultural level of this group was much higher than that of the preceding generations of Jewish emigrants to America. Among the "forty-eighters" were such leading men as Dr. M. Mayer, later Rabbi of the Reform congregation in Charleston, South Carolina, and Isidor Bush, who undertook the publication of a Jewish paper, "Israel's Herald," the first in the German language in this country. Several articles

setting forth the aims of the Order appeared in "Israel's Herald." The publication, however, was discontinued after three months.

The Order, from its very inception, adopted an attitude of strict neutrality in all doctrinal and congregational matters. The following resolution adopted in 1859 by the Constitution Grand Lodge is evidence of that fact: "Resolved: that this Convention declares most emphatically that it is not the duty nor the object of the Order B'nai B'rith to interfere with, nor to influence the religious opinion of any man inside or outside of the Order. And while it is the true and avowed object of the Order to elevate the moral and social condition of all its members, and thus make them good Israelites, questions of purely religious character should not be brought forward in any lodge of the Order, as they would tend to produce serious trouble and disastrous effects."

This neutrality was no small factor in securing for the Order the good will and confidence of the diametrically opposed factions of American Israel. Conservatives like Isaac Lesser and M. J. Raphall, and progressives like I. M. Wise, David Einhorn, and Max Lilienthal were active members.

But things did not always run smoothly inside the organization. Jeshurun Lodge No. 3 was expelled from the Order in 1856 because the extremely unruly character of its members made its further existence impossible. Factional strife was responsible for the forfeiture of the charter and dis-

solution of Gan Eden Lodge No. 24, New Orleans, in 1859. Conflict between members in Har Neboh Lodge No. 12, in Philadelphia, resulted in a lawsuit when one of two rival factions, dissatisfied with a decision of the Constitution Grand Lodge concerning an election, seized the property of the Lodge and refused to give it up. The court upheld the decision of the Constitution Grand Lodge.

A critical question which the Order would have had to face earlier or later was raised by Emanuel Lodge No. 7, of Baltimore. This lodge, composed of the younger and more cultured element, was considered one of the most promising groups in the Order. Shortly after its establishment in 1850, its members began to criticize the fraternity for its exclusiveness. They held that it was dangerous to limit membership to Jews only, contending that such action would operate as a barrier against them and gravely injure their standing in the community. The Order's policy, they maintained, was contrary to the enlightened spirit of the age. When their arguments failed to win the approval of the Constitution Grand Lodge, Emanuel Lodge decided to surrender its charter. Thus the voluntary dissolution of a lodge occurred for the first time in the history of the Order. On the whole, however, comparatively few serious incidents have marred the general progress of the Organization.

Organization — The principal features of the first "Constitution and By-Laws of the Independent Order of B'nai B'rith" were as

follows: The highest tribunal of the Order was to be known as the Constitution Grand Lodge. It was vested with power to grant and revoke charters, make laws for the subordinate lodges, confer degrees and render decisions which were to be final in all matters in dispute. The officers consisted of the Grand Nasi Abh, or President, and his Grand Assistant; the Grand Aleph, or Vice-President; the Grand Sopher, or Secretary; the Grand Baal Ha Genisah, or Treasurer; the Grand Cohen; the Grand Levy; the Grand Shomar, or Guardian; and others of subordinate rank, all elected for the term of one year. The officers of the individual lodges of the Order constituted the Council of Skenim (elders), which directed the work of the Constitution Grand Lodge.

The growth of the Order made necessary a decentralization of the machinery of its government, which was at first concentrated in the Constitution Grand Lodge in New York. At a session of the latter in August, 1851, a new Constitution of the Order was adopted which provided for the establishment of District Grand Lodges with full power and authority to legislate for Lodges under their jurisdiction. The Constitution Grand Lodge reserved to itself, however, the power to legislate in general affairs and to initiate matters relating to the Order as a whole, as well as to render final decision on appeals. All questions pertaining to the modification of the ritual also remained

within the jurisdiction of the Constitution Grand Lodge.

In accordance with the new Constitution, District Grand Lodge No. 1 was established in New York and District Grand Lodge No. 2 in Cincinnati in 1851. District Grand Lodge No. 3 was installed in Philadelphia in 1852. It was followed by District Grand Lodge No. 4 in San Francisco in 1863, District Grand Lodge No. 5 in Baltimore in 1867, District Grand Lodge No. 6 in Chicago in 1868, and District Grand Lodge No. 7 in Memphis in 1873.

The present constitution of the Order was adopted at the General Convention in 1868. The supreme authority is vested by the Constitution of 1868, as heretofore, in the Constitution Grand Lodge which meets every five years. Originally it consisted of delegates of all lodges but in 1885 the basis of representation was changed from individual lodges to Districts. The Constitution Grand Lodge at its General Convention elects the President of the Order, the Executive Committee, and the members of the Court of Appeals. The offices of First and Second Vice-President were established later. All officers are elected for a five-year term. Although the Constitution has been amended in some particulars, its fundamental features are still preserved intact except that the element of secrecy has been abolished.

Julius Bien was elected President in 1868 and held the office until 1900, when he declined to be reelected because of advanced

age. Bien's successor was Leo N. Levi, who held the office until his untimely death in 1904. Simon Wolf succeeded him in the presidency ad interim. In 1905 Adolf Kraus was elected President and held that office for the next twenty years. At the Convention of the Constitution Grand Lodge held in Atlantic City, Mr. Kraus declined reelection and Alfred M. Cohen was elected as his successor. He is the present incumbent of that high office.

To facilitate the work of administration, the Central Administrative Board was created by the Convention of 1920. It consists of "not less than five nor more than seven members of the Executive Committee, according as such committee may determine." Members of the Central Administrative Board are appointed by the President of the Order. The duties of the Board are defined in the Constitution as follows: "The Central Administrative Board shall act in an advisory capacity to the President and shall be vested with such administrative or other functions as the Executive Committee may from time to time determine." Since its creation, this Board has proved to be a valuable addition to the administrative machinery of the Order.

Abolition of Secrecy — From the very early years, the principle of secrecy introduced into the ritual at the foundation of the Order met serious opposition. The term "secret society," in its strict sense, was

scarcely applicable to the Order. In the far-distant past, Julius Bien said: "No doubt the time is not far off when even the transparent veil of secrecy yet remaining will also be removed, but the impartial judge must admit that the founders did well and acted wisely in making the Order a so-called secret society, which, however, meant nothing more or less than an association which insisted upon the privilege of making a careful selection of those who applied for membership and demanded moral guarantees, that its benefits should neither be abused nor made accessible to the imposter, or those actuated by a mere sense of curiosity." The element of mystery, however, has always had a strong hold on the imagination of men and those making up the membership of the B'nai B'rith were no exceptions to the rule. Regularly, proposals to abolish secrecy were offered at Conventions of the Constitution Grand Lodge, only to be voted down, until 1920 when, under the leadership of the present President of the Order, the Convention ordained: "That the present ritual be retained, but that all words whereby a candidate is pledged to secrecy as well as all reference in the ritual to secrecy be stricken out" This decision, arrived at by a divided vote, is now regarded by all as epochal.

Women's Auxiliaries — District No. 4 was the first to have a Women's Auxiliary. It was organized in San Francisco, Cal., in 1909. Since then, the number of Women's

Auxiliaries has increased to seventy-three. District No. 1 heads the list with thirty-three Auxiliaries, followed by District No. 4 with twenty.

The Auxiliaries are usually attached to the Lodge whose name they bear and very often meet at the same time as the lodges. Wherever they exist, the Auxiliaries have become an integral part of the organization and have rendered valuable aid in many directions.

Junior Auxiliaries — The establishment of junior auxiliaries was authorized by the Constitution Grand Lodge in 1890. The first auxiliaries were established in the years 1894-1895 in San Francisco, Oakland, and Portland — all in District No. 4. Lodges in other Districts have taken steps since then to organize similar groups. This work was endorsed by the successive General Conventions of the Order.

The Twelfth General Convention of the Constitution Grand Lodge gave the problem of junior auxiliaries very serious consideration. It reaffirmed the faith of the Order in a junior organization and empowered the Executive Committee to create a junior organization, to prescribe rules and regulations for its government, and to promulgate rituals for its use.

In accordance with this resolution, the Executive Committee has adopted the A. Z. A. (Aleph Zadik Aleph), a fraternity of Jewish boys, as the junior auxiliary of the Order. The aims of the A. Z. A. are three-fold: 1. Attachment of the boys to Judaism.

2. Dissemination of Jewish knowledge among the members. 3. Preparation of the members for future B'nai B'rith service and leadership in Jewish life.

The A. Z. A. held its second convention at St. Paul, July 11-13, 1926. Starting two years ago with four chapters in the Middle West, it now comprises twenty-five chapters, a number of them in the East.

Foreign Lodges — The question of establishing branch lodges abroad was agitated as early as 1865 when it became a prominent issue at the meeting of the Constitution Grand Lodge. At the Convention of 1874, an amendment to the constitution was adopted which legalized the establishment of B'nai B'rith Lodges outside of the United States.

The first B'nai B'rith Lodge to be founded abroad was the Deutsche Reich's Lodge No. 332, in Berlin, Germany. It was installed on March 21, 1882. By 1885 the number of lodges in Germany had increased to nine and the Constitution Grand Lodge then authorized the formation of District Grand Lodge No. 8 in Berlin. The German Lodges, which have grown since in number and membership, today hold an impressive record of valuable work done in many fields: institutional, social, and cultural.

Julius Bien, former President of the Order, in his account of a visit to European Lodges in 1897 described the following institutions which the German Lodges were helping to support: Ahlem Agricultural School; Train-

ing Schools for Nurses in Berlin, Frankfort, and Munich; Technical Schools for the instruction of Jewish boys in trades and mechanical handicrafts; Employment Bureaus; Sanatorium for poor Israelites at Taunus; and a similar establishment for children at Bad Nauheim. To these must be added the German Jewish Children's Home at Dietz and various other philanthropic institutions.

The following enumeration of the objects for which committees have been appointed by the B'nai B'rith Lodge in Hamburg, as given by President Bien in the same report, is of interest:

1. The union of Charitable Societies and Endowments.
2. Society for the Study of Jewish History and Literature.
3. Jewish Humanitarian Ladies' Association.
4. Free Religious Society.
5. Administration of the Institute for the Training of Nurses.
6. Administration of the Institution for the Training of Jewish boys in Handicrafts.
7. Israelitish Union of Youth.

During the World War, District Grand Lodge No. 8 organized the War Aid Committee, which directed the manifold relief activities of the District. These comprised, among other things, the maintenance of war hospitals, organization of a special corps of women nurses, relief of refugees from the war

zone, and assistance to the members of the Order, whose financial position suffered from the vicissitudes of the war.

The post-war period finds the District as active as ever. It maintains at present: labor bureaus, training schools for nurses, homes for girls, Toynbee halls, orphanages, asylums for feeble-minded children, schools for backward pupils, and recreation colonies for the care of children of the poor.

The Order in Roumania was preceded by the "Zion Society," an organization with aims similar to the B'nai B'rith, which was founded in Bucharest by B. F. Peixotto when he was American Consul to Roumania. In 1888 "Zion Society" became merged with the newly formed District Grand Lodge Zion No. 9. The B'nai B'rith Lodges in Roumania have devoted a great deal of energy to the problem of education. The work in this field has been very important in view of the restrictions imposed by the Roumanian Government on the educational opportunities of Jewish children. The Order has been engaged in various other cultural and philanthropic activities such as the maintenance of libraries, vacation colonies for convalescent poor children, stations for distributing free meals, societies for furnishing clothing to the poor, etc. The material status of the lodges in the District has not been very satisfactory because of the poor economic conditions that prevail in Roumania.

Before the war, there was a noticeable lack of interest in the work of the Order on the

part of the younger generation. Their attitude was attributed largely to the dissatisfaction they felt with the policy of non-interference in political affairs, to which policy the Order was steadfastly adhering. The annual report of 1915, however, shows an increase of membership. During the Balkan Wars, the Roumanian lodges made liberal contributions to the relief fund for Balkan sufferers. With the entrance of Roumania into the Great War, nearly all of the smaller lodges were forced to suspend their activities. The lodges of Bucharest, Jassy, and Galatz, however, did splendid war-relief work, taking care of thousands of Jewish refugees. In the years following the war, not only were the old lodges revived, but additional ones were instituted.

District Grand Lodge No. 10, established in 1895, included the territory of the former Austro-Hungarian Empire. Like the German lodges, the lodges of District No. 10 have set up very high requirements for admission of members and have recruited them largely from among the deeply-educated classes. The Austrian lodges have a fine record of philanthropic and cultural work. As visible monuments to their benevolent activity, there may be mentioned: homes for orphans, labor bureaus in many cities, Toynbee balls and libraries, vacation colonies and homes for children, homes for nurses, etc. Most important, however, has been their work in ameliorating the conditions of the Jews of Galicia, who, for several decades preceding the Great War,

suffered from a severe economic crisis, intensified by anti-Semitism.

During the War, the Austrian lodges devoted all their energies to the patriotic activities of war-aid. The problem of refugees was far more serious in Austria than in Germany on account of the repeated occupation of Galicia by the Russian army. The lodges undertook the task of caring for the Galician refugees and, notwithstanding the unprecedented scale on which the work had to be carried on, acquitted themselves most creditably.

After the War, with the dismemberment of Austria-Hungary and the division of the territory into a number of independent states, the old bond of unity among the various lodges was broken. A new territorial grouping became inevitable. The lodges of Czecho-Slovakia were the first to unite. They comprise the present District No. 10 which promises to continue the prosperity of pre-war days. The lodges in the present Austrian Republic were authorized to form a new District No. 12. All the Polish lodges, except those in Silesia, were united in 1924 into District No. 13.

Although individual lodges were established in the Orient in the late eighties, it was not until 1911 that the various lodges in the Balkan Countries, Asiatic Turkey including Palestine, and Egypt, were authorized to form District No. 11, with a District Grand Lodge in Constantinople. Besides the Palestinian lodges, groups in the follow-

ing cities comprised the District before the War: Constantinople, Adrianople, Salonica, Smyrna, Beyruth, Alexandria, Cairo, Belgrade, and the Bulgarian cities — Sofia, Phillippopolis, Slivno, Roustchouk, and Bourgas. One of the first acts of the District was to declare that anyone who is a recipient of the Haluka is not eligible for membership. The Grand Lodge further resolved that no one be admitted to membership who is unable properly to support himself and to meet all his obligations.

One of the primary aims of the Grand Lodge was to bring about a union of the various factions in Oriental Israel and, on the whole, this has been realized. In many cities, the lodges have undertaken the task of reorganization of the local Jewish congregations. The lodges of the District also have maintained a number of benevolent and educational institutions, such as kindergartens in Constantinople and Beyruth, a Jewish gymnasium in the former city, and free Jewish schools in Smyrna, Beyruth, and other cities. "No other District of our Order has such diversified interests. It was the only one that had both Ashkenazic and Sephardic Jews in its midst, and the only one which extended over several politically separate countries, and united in one group, Jews of three continents" (Dr. Israel Auerbach, in *B'nai B'rith News*, May, 1923). The District was the first to feel the brunt of war: indeed it suffered from a series of conflicts. First, in 1911, it was affected by the Italo-

Turkish War, which broke out in the Orient; then by the Balkan Wars and the World War; and finally, in 1922, by the Greco-Turkish War.

During the Great War, a number of the Oriental lodges were forced to suspend their activities. The surviving lodges valiantly continued their work, bending all their energies to alleviate the lot of numerous refugees. Especially important was the work of the District Grand Lodge in Constantinople. With the assistance of the American Ambassador, Brother Abraham Elkus, and against the opposition of the former Chief Rabbi, it created the "Commission Centrale de Secours" which had complete charge of all phases of war-relief work in Turkey. Soon after peace had been restored, this organization associated itself with the "Joint Distribution Committee" and looked after the large emigration to America and Palestine which poured through Constantinople. It also founded in the same city a large orphan home.

Most of the lodges of the District have survived nearly a decade of continuous war and have held intact through all the radical changes in political and economic conditions that followed in its wake. Not only have those lodges which were forced to close during the War begun to function again, but new lodges have been formed in the District.

The first lodges established in Palestine were the Jerushalayim Lodge in Jerusalem

and the Shaare-Zion Lodge in Jaffa. From the outset, the Palestinian lodges contributed a great deal to the welfare of the local Jewish population. The Jerushalayim Lodge established a night school which later developed into a Training School for Jewish Teachers. Another splendid achievement of this lodge was the founding of the Jewish National Library in 1892 which, under B'nai B'rith supervision, acquired a record collection of 32,000 volumes. In 1923, when the Zionist Organization agreed to subsidize the Library, it passed into the management of a joint committee composed of representatives of the Order and of the Zionist Organization. Recently it was united with the newly created Library of the Hebrew University of Jerusalem and contains, at present, over 100,000 volumes. It is still housed in the building originally provided by the lodge.

A neighboring lodge, the Shaare-Zion, of Jaffa, instituted a modern school for Jewish children and a free infirmary which later developed into a thoroughly equipped Jewish hospital. The two lodges have also experimented with some success in the field of agricultural colonization. The B'nai B'rith Model Colony, Motza, founded in the nineties, is still in existence. Other Palestinian lodges have to their credit the creation of philanthropic and educational institutions, such as orphanages, libraries, schools, etc.

All lodges in Palestine ceased to function during the War. Most of them resumed their activity after the British occupation of

Judea in 1918 and a great revival has taken place during the last few years. In 1924 the Palestinian lodges were granted a charter as a separate District, District No. 14, of which Dr. David Yellin of Jerusalem is President. The lodges of the District have been active in many different fields but undoubtedly their most ambitious undertaking is the projected B'nai B'rith Garden Suburb near Jerusalem which, it is believed, will contribute a great deal to the solution of the problem of congestion and housing shortage that arose with the recent large influx of immigrants. The Palestinian lodges have been assisted in this new work by their American brethren. A special B'nai B'rith Palestine House Building Fund was established in 1923 with the object of "granting long-term loans to the settlers of the B'nai B'rith Garden Suburb." Funds for this purpose are being collected among the American lodges.

The first British lodge, London No. 663, was established in 1910. This lodge is active in immigration work, providing the necessary legal aid in prosecution of appeals against deportations. Before the War, it combated also the attempts to restrict immigration to England. The lodge took a decided stand in defense of the rights of the Jews, combating the passage of a number of parliamentary Bills such as the "National Insurance Bill," which provided for the exclusion of all persons not British subjects from participating in the government grant and also from joining any

of the "approved societies;" "The Slaughtering of Animal Bills;" and the "Shops Bills," which proposed to restrict the facilities for Sunday trading. In all these matters, the aggressiveness of the lodge brought an adjustment satisfactory to the interests of the Jewish people. The London B'nai B'rith also aided the Executive Committee of the Order in Jewish problems arising out of the Balkan Wars by inaugurating negotiations in England with a view to securing civil and political rights for Jews in the Balkan States.

In 1912 a lodge was instituted in Manchester and in 1925-1926 in Leeds, Edinburgh, and Liverpool. The establishment of District Grand Lodge No. 15 in London was authorized by the Executive Committee of the Order at its meeting on December 7, 1925.

Foreign Lodges under the Jurisdiction of the Executive Committee — In addition to the eight foreign Districts, there are several European lodges functioning under the jurisdiction of the Executive Committee. Among these are the lodges in Basel and Zurich, Switzerland, instituted in 1905 and 1909 respectively; "Danmark Lodge" in Copenhagen, Denmark, established in 1912; and lodges in the Hague and Amsterdam, Holland, founded in 1923 and 1924. The Swiss lodges and "Danmark Lodge" distinguished themselves by relief work during the War and post-war period. The "Danmark Lodge" supports a number of educational and philanthropic institutions, including a Toynbee hall, a reading room, and orphan asylum, a

vacation colony for poor children, an employment bureau, and a loan office.

Chancellor of Foreign Affairs — The office of Chancellor of Foreign Affairs was created by the Convention of 1900. The Chancellor's duty was to serve as a "liaison officer" between the Order and the foreign lodges. Julius Bien, who retired from the Presidency of the Order in 1900, was elected to the Chancellorship and served until his death, when the office of Chancellor of Foreign Affairs was abolished.

B'nai B'rith Conferences Abroad — On April 15, 1912, an important meeting of the Executive Committee was held in Berlin, Germany, the first meeting of that body to be held outside of the United States. Its purpose was to promote closer relationship between the American and European lodges.

Endowment Fund — One of the principal objects of the Order at its inception was the care and support of the widows and orphans of deceased members. For this purpose, Widows' and Orphans' Funds, maintained by assessment of the members, were created in all lodges. The arrangement worked well in the early days but with changed conditions the revenue derived from assessments proved insufficient and some new method of procedure had to be adopted. District No. 1 led the way by establishing what became known as an Endowment Fund and other Districts followed suit with funding plans of their own. At the Chicago Convention in 1874, a proposal was made to consolidate the

various District funds into one general fund for the whole Order. The proposal was defeated and a simple declaration was adopted by the Convention stating, "The establishment of Widows' and Orphans' Endowment Funds is within the legitimate scope of the aims and objects of the Order." The unscientific character of most of the Endowment Laws, in the framing and administering of which more attention was paid to the clamor of members for cheap insurance than to the value of actuarial principles, could not fail to produce disastrous results. In many Districts, the additional taxation demanded by their endowment policy tended to become oppressive. The agitation of the Endowment question was kept up for a number of years and proved detrimental to every other interest of the Order.

The need for national remedial legislation became manifest so the Convention of 1885 passed a law making the maintenance of an Endowment Fund optional with each District but requiring that wherever an Endowment Fund did exist, it must be administered solely by the District Grand Lodge in accordance with prescribed rules. The new law was generally complied with and it had the desired effect: it placed the Endowment Funds on a sound basis. New difficulties, however, cropped out for in many cases the nationally established minimum contribution proved inadequate and threatened the safety of the Endowment Funds. On the other hand, increased assessment of the members

was often burdensome and resulted in a decline of membership. To remedy this situation, some Districts introduced the scheme of optional endowment, leaving the question of participation entirely to the choice of individual members; others adopted graduated rates of assessment according to age. In the late eighties, the various Districts had the endowment problem well in hand and, inasmuch as there was no further need for national restrictive control, the Constitution Grand Lodge at the Convention of 1890 repealed the National Endowment Law of 1885. The insurance feature of the Order gradually lost its importance and, in so far as new members were concerned, it was entirely abolished soon after 1900. Some Districts have continued the Endowment Fund for the benefit of the old members, to whom an obligation was incurred by the Order. Others, however, have liquidated the Fund through a pro rata distribution among the endowment members. And in at least one District (No. 2), surviving members were paid the full amount that would have been paid their beneficiaries at their death. And thus the Order freed itself from an institution which was a source of bitter controversy for more than three decades and which, at times, threatened its very existence.

District Institutions — The Cleveland Orphan Home is B'nai B'rith's oldest philanthropic institution. Its history dates from the Annual Convention of District No. 2 in 1863, in Cleveland, when B. F. Peixotto

proposed that a fund be created by annual assessment of members which could be used for charitable and educational purposes. His proposal was adopted. Four years later, at the Milwaukee Convention of District No. 2, when the fund amounted to \$10,000, the members decided to use it for the purpose of establishing an orphan asylum. In the following year, the Cleveland Orphan Home was dedicated. The Cleveland Orphan Home is at present jointly supported by Districts No. 2 and No. 6 and is one of the finest institutions of its kind.

Plans for the erection of a "Home for the Aged and Infirm of District No. 1" were formed in the late fifties, when a special fund was created. In 1875 the Fund had grown large enough to enable the District to purchase a plot of nine and one-quarter acres of land at Yonkers, New York, with a beautiful view of the Hudson and the surrounding country. The Home was finally dedicated on June 28, 1882, and it is supported through annual assessment of members of the District, with the exception of the members of the Canadian lodges. A Ladies' Auxiliary Society of the Home, composed of more than a thousand ladies of the District, has been assisting the Governing Board in the work of administration. Only members of the Order and their families are entitled to live in the Home. This is one of the privileges of membership and is in no way charity. Decline in the number of inmates in recent years made the Home much too

large for the requirements of the District and very expensive to maintain. It was decided, therefore, at the Convention of District Grand Lodge No. 1 in May, 1926, to sell the property at Yonkers and with the proceeds build a smaller Home which would answer the present requirements of the District.

District No. 7 has participated since 1875 in the support and management of the Jewish Widows' and Orphans' Home of New Orleans, which was chartered in 1855. In 1924 its name was changed to Jewish Children's Home. Since 1877, the District has also contributed to the maintenance of the Touro Infirmary of New Orleans, one of the oldest Jewish hospitals in the country. District No. 7 was largely instrumental in the establishment in 1914 of the Leo. N. Levi Memorial Hospital, a sanatorium at Hot Springs, Arkansas and a national B'nai B'rith institution.

In 1889 the Atlanta Hebrew Orphan's Home was founded by District No. 5. It still is maintained largely by the contributions of the B'nai B'rith membership.

Among the latest institutions is that created through the efforts of District No. 3. It is known as The Erie Home for Orphans and Friendless Children, and was founded in 1914 at Erie, Pennsylvania.

National Institutions — The first national B'nai B'rith institution to be supported by all American Districts was the National Jewish Hospital for Consumptives in Denver, Colorado. It was founded in the early

nineties by a group of Denver philanthropists, who, however, because of lack of funds, were unable to complete the project. The support of District Grand Lodge No. 2 made the opening of the Hospital finally possible. In 1900 the National Jewish Hospital for Consumptives was formally adopted by the Constitution Grand Lodge as the ward of the Order. The National Jewish Hospital for Consumptives is an entirely free, non-sectarian institution. Its primary mission is to enable the poor to secure the benefits of the health-restoring climate of Colorado. Moreover, through its industrial and general schools and the office of the National Employment and Relief Agent of the Hospital, provisions are made for necessary vocational training and guidance for the patients, many of whom, after being discharged from the Hospital, are advised to remain in Colorado or in a similar climate. The Denver Hospital, through the work of its clinics and its research laboratories, has made a valuable contribution during the last quarter of a century to the struggle waged against the "white plague."

Another nationally supported B'nai B'rith institution is the Leo N. Levi Memorial Hospital at Hot Springs, Arkansas. The springs have attracted many poor patients from Jewish communities throughout the country. Some of these, arriving with practically no resources, suffered great privations. The relief of the indigents who became stranded at Hot Springs presented a serious

problem for the small local Jewish community, which, for a number of years, shouldered the entire burden without any outside assistance. With the increase in the number of such cases, it became absolutely impossible to care for them at the expense of Hot Springs' Jewry. District Grand Lodge No. 7, eager to help the poor who were in need of the cure provided by the springs, in 1904 took over the work of caring for them. A Hot Springs Disbursement Committee was created and an appropriation for its work was made by the District Grand Lodge. The Committee was also authorized to collect further funds in the name of the District. This Committee was active for about eight years. In 1910 District Grand Lodge No. 7 sanctioned, with the approval of the Constitution Grand Lodge, the organization of the Leo N. Levi Memorial Hospital Association, the object of which was the erection of a charity hospital in Hot Springs. It was felt that the name of the late President, Leo N. Levi, a great leader of the B'nai B'rith and a son of District No. 7, should be properly linked with an institution established by the Order upon the initiative of the District. The Leo N. Levi Memorial Hospital was completed at a cost of \$90,000 and began to receive patients on November 1, 1914. The importance of the service rendered by the Hospital may be gauged by the fact that in the first seven years of its existence 2,609 patients were treated in the Hospital proper and 13,000 in its clinic. As a rule, non-Jews predominate among the inmates.

Emergency Relief in the United States

— The philanthropic activities of the Order include not only more or less permanent institutional work, but also necessarily hurried relief work in great public emergencies, such as floods, epidemics, and fires. Thus, after the great Chicago Fire of 1871, a Central Relief Committee of the Independent Order of B'nai B'rith of Chicago was quickly formed. The committee made a large collection of money and gifts for the benefit of the victims. During a violent epidemic of yellow fever which raged in the early seventies in the cities of New Orleans, Galveston, Houston, Memphis, Shreveport — all located within the territory of District No. 7 — the local lodges, with the financial help of brethren throughout the country, came to the aid of the afflicted and their families and did everything possible to relieve suffering. A. E. Franklind, then President of District No. 7, distinguished himself during the Memphis epidemic by his self-sacrificing service, for which a gold medal was presented to him on behalf of the Order at the Convention of 1874. In 1900 the Order collected over \$26,000 towards the relief of the victims of the Galveston disaster. The Order gave financial assistance to members suffering from the San Francisco earthquake of 1906. When in March, 1911, the disastrous Triangle fire occurred in New York City, in which a number of Jewish lives were lost, the lodges of District No. 1 raised a fund for the aid of those Jews who were deprived of support by the death or injury of their

relatives. Assistance was also given to the victims of the floods which visited many states in 1913 and The Executive Committee contributed to relief work in Ohio and Nebraska.

The Constitution Grand Lodge approved in 1915 a recommendation made by the Executive Committee at its Berlin meeting (1912) that an Emergency Relief Fund be created, this Fund to be maintained through the annual assessment of all members and to be used by the Executive Committee "solely and exclusively to furnish prompt relief in cases of persecution, calamities, or great sufferings." Expenditures from the Fund during the years 1919-1925 exceeded \$150,000. Among the objects for which appropriations were made in recent years, there may be mentioned: relief work among the Jewish people in Germany; relief of the victims of the tornadoes which swept northern Ohio in the summer of 1924 and of those which ravaged other western and southern states in the spring of 1925; also relief of the victims of the French bombardment of Damascus; and of the victims of the earthquakes in Japan and Santa Barbara in the same year. The Jewish merchants of Santa Barbara who suffered in the disaster accepted the financial aid of the Order not as a gift, but as a loan to be repaid without interest. Appropriations from the Emergency Fund were made also for the work of the Emergency Committee for Relief of Jewish Refugees.

The latest need for assistance caused by calamity was in hurricane-swept Florida.

Word had scarcely been received from the devastated area when the Secretary of the Order started for the scene. He established contacts at once. After relief for the time being had been granted, it was found that a very considerable number of Jews required financial assistance to rehabilitate themselves. The Order, out of its Emergency Fund, granted a substantial sum. This has been augmented by contributions from lodges and members.

Foreign Relief — One of the earliest acts of assistance to coreligionists in foreign countries was sanctioned by the Convention of 1868 which went on record as favoring voluntary contributions by all Districts to the support of the Alliance Israelite Universelle. Friendly relations with the "Alliance" have continued ever since.

Shortly afterwards, a series of outrageous persecutions in Roumania gave the Order an opportunity to render aid to suffering Roumanian Jewry. Largely through the instrumentality of the B'nai B'rith, B. F. Peixotto, former Grand Saar of the Order and a well-known philanthropist and jurist, was appointed by President Grant as American Consul in Bucharest in the hope that his presence as an American official would bring relief to oppressed Roumanian coreligionists. Peixotto's mission was successful as the massacres practically ceased during his stay in Roumania. Equally important was the fact that he succeeded in interesting the American Government in the

unfortunate lot of the Roumanian Jewish population with the result that the State Department addressed notes to the various European governments, inviting their co-operation in the humane endeavor to stop Jewish persecutions in Roumania. Peixotto's work was undoubtedly a significant factor in creating among civilized countries of the world a sympathetic sentiment towards the persecuted Roumanian Jews. This sentiment bore its fruit in action taken by the Great Powers at the Congress of Berlin, in 1878, when Roumania was granted the status of a sovereign kingdom only upon the express condition that the civil and political rights of the Jews should be recognized.

To Peixotto also belongs the credit for the foundation of the Society of Zion in Roumania, an organization with aims similar to those of the B'nai B'rith, with which it later became amalgamated.

As there was no salary attached to the office of American Consul in Roumania at that time, Peixotto, who was not a wealthy man himself, had to rely on American Jewry, and particularly on the B'nai B'rith, for financial support during his term of office. The Order fulfilled its obligation in a liberal manner. The Roumanian Jewish problem has remained ever since in the forefront of B'nai B'rith interest in foreign affairs.

A great opportunity for rendering aid to foreign coreligionists came in 1900 when the attention of the Constitution Grand Lodge was called to the plight of the Jews of

Galicia. Their economic privations, always severe, were aggravated by violent outbursts of anti-Semitism. In cooperation with the European lodges of the Order and other Jewish organizations, the B'nai B'rith formulated measures to relieve Galician Jewry.

When, in 1903, the Kishinev massacre stirred the world by its brutality, the B'nai B'rith took a leading part in organizing a vigorous American protest. The Order was responsible for the famous Kishinev petition of the American people to the Russian Czar, which was transmitted through President Roosevelt and which the Russian Government declined to accept. The American Secretary of State, John Hay, called it "a valuable contribution to public literature" and promised that "it will be sacredly cherished among the treasures of this Department." Two years later, when a new series of massacres broke out in Russia after the abortive revolution of 1905, the Order again took steps to alleviate the sufferings of Russian Jewry. On the initiative of Mr. Kraus, President of the Order at that time, a delegation of leading American Jews visited Count Witte, the eminent Russian statesman, who was on a diplomatic mission in this country. They tried to enlist his aid in the effort to mitigate the intolerable state of Jewish affairs in Russia. When it became clear that these negotiations were not producing results, the Order called a conference of all leading Jewish organizations in this country. At this conference it was decided to inaugu-

rate a national campaign for funds for the relief of the victims of Russian persecutions. The contribution of the B'nai B'rith to this chest was over \$44,000.

The scene of further relief work was the Balkan Countries and Asiatic Turkey. In the spring of 1906, reports came to this country of fierce anti-Semitic outbreaks in Roumania. The various lodges contributed over 50,000 francs for the relief of the persecuted Jews. In March, 1908, the Jews of Jaffa suffered from an attack which was believed to have been instigated by the anti-Semitic Governor of that city. During the rioting, one American citizen was wounded. The Order petitioned the United States Government to have our ambassador at Constantinople investigate the attack on American citizens. Such action, the B'nai B'rith believed, might check further atrocities. Soon after an investigation was ordered by our government, Turkey removed the local governor of Jaffa from office and appointed a new governor, one who was just to the Jews.

Financial assistance was rendered by the Order to the sufferers from a fire which, in 1911, destroyed Balat, a section of Constantinople inhabited principally by Jews. In the summer of 1912, an earthquake devastated a number of cities in European Turkey and the B'nai B'rith once again came to the aid of the sufferers by sending prompt financial relief.

The Balkan Wars of 1912-1913 left in their wake a great deal of misery and distress

among the Jewish population of the war zone. The Order undertook measures of relief, towards which the European lodges contributed over \$12,000 and the American lodges over \$25,000. The Order also participated in a conference of various American and European Jewish organizations, held in Brussels in December, 1912, where united action in the Balkan relief work was agreed upon and the necessary machinery created.

These Balkan wars, like all wars, were accompanied by atrocities perpetrated upon the non-combatant population. The Jews, of course, did not escape their share. The Order took prompt steps to investigate all cases of maltreatment of the Jewish population and urged the American Government to intervene on behalf of the victims. Thus, when reports arrived of the outrages committed on Jews in Salonica in November, 1912, the B'nai B'rith appealed to President Taft and the President ordered an investigation by our government.

At the Convention of 1910, the following resolution was adopted: "Resolved, that the Independent Order of B'nai B'rith hereby re-asserts its purpose and PLEDGES itself to devote its energies towards securing absolute freedom and equality of rights and opportunity for Jews in every land, and to initiate and persistently pursue proper measures calculated to achieve that result . . . "

An opportune moment soon presented itself for the Order to act on this resolution. At the outbreak of the Balkan Wars, it was

foreseen that territorial rearrangement would most likely follow and that, as a result, the status of the Jews in some of the Balkan States would probably change for the worse. Shortly after the hostilities began, the Executive Committee cabled the London Lodge: "Kindly consider advisability of appealing to British Government in case it participates in settlement of Balkan States to urge equal rights for all subjects regardless of religious beliefs." At the same time, the leading newspapers in this country were appealed to for editorial endorsement of the Order's demand that "the Jews in territory to be ceded to Roumania should not be deprived of the rights of citizenship heretofore enjoyed by them." Resolutions to this effect sponsored by the Order were introduced into the Illinois Legislature, by which they were unanimously adopted on April 2, 1913. Our government was petitioned by the B'nai B'rith to suggest to the Powers that a clause be incorporated in the peace agreement guaranteeing equal rights to the inhabitants of the Balkan States regardless of creed. The appeal to President Wilson and Secretary Bryan was not made in vain. The American Government presented a note to the Bucharest Peace Conference in August, 1913, which embodied the suggestion of the Order. Secretary Bryan subsequently reiterated the substance of the American proposal when it became evident that it would be evaded by the conference through a subterfuge. Finally, the efforts of the American Government in favor of the politi-

cal emancipation of the Balkan Jews were defeated by the craftiness of the Balkan States, led by Premier Majorescu of Roumania, who presided at the conference.

With the declaration of war in August, 1914, new opportunities for foreign work arose. Early in the war, an appeal came from the Austrian lodges for financial assistance. Immediately the machinery of all American lodges was mobilized and a "drive" organized with the result that by March 31, 1915, contributions totaling \$101,906.16 had been collected among the members of the Order and forwarded to Europe.

The question of securing equal rights for oppressed coreligionists in Eastern Europe was agitated in American Jewish circles from the very beginning of the Great War. Even before the entrance of the United States into the conflict, it was realized that America, as the leading neutral, was bound to play a prominent part in the ultimate peace negotiations and that sooner or later a great opportunity to influence the attitude of the Powers towards the Jewish question would present itself to American Jewry. This opportunity was brought closer when the United States entered the War on the side of the Allies. The B'nai B'rith joined the so-called Congress Movement, which was launched for the purpose of uniting the Jews of America in their effort to obtain equal rights for their coreligionists abroad. The Order took part in the American Jewish Congress which met in Philadelphia in December,

1918, to formulate the demands to be presented to the Peace Conference. At the latter, the B'nai B'rith was represented by Mr. Herbert Bentwich of the London Lodge. The representatives of the Order also had an opportunity to discuss the Jewish case with President Wilson before his departure for Europe to attend the Peace Conference.

The orgy of massacres and persecutions which broke out in the various countries of Central and Eastern Europe after the Armistice again necessitated constant vigilance and intercession on the part of the officers of the B'nai B'rith.

The large number of Jewish orphans whom the war and the pogroms left helpless in Europe led the Constitution Grand Lodge to authorize a War Orphan Program. It was planned to have the American lodges adopt a number of orphans and pledge to support them until they reached the age of fourteen. A special War Orphan Fund was created for this purpose. The children adopted are living in Poland, Germany, Bulgaria, Austria, Roumania, Jugo-Slavia, Turkey, Czecho Slovakia, and other countries. Guardians, often members of the European lodges, have been secured for the children and efforts have been made by the Secretary of the Order to establish some personal contact between the orphans, their guardians in Europe and the adopting lodges in America through the exchange of correspondence, photographs, etc.

In the fall of 1919, when reports came to

the officers of the Order detailing the urgent needs of European Jewry as a result of the war, it was decided to launch a campaign for a Loan Fund from which advances could be made to the foreign lodges, thus enabling them to assist their members during the period of reconstruction. More than \$100,000 was collected among the members of the Order for this purpose. With the initial contribution of \$20,000 by the Executive Committee, the Fund has reached a total of more than \$125,000, most of which was distributed in loans abroad during the years 1919-1922.

Protection of American Citizens Abroad — The B'nai B'rith took a stand against the discriminatory treatment of American citizens of the Jewish faith by foreign governments as far back as 1857. American Jewry was agitated in the fifties over the discriminations practiced by some of the Swiss Cantons against American Jewish citizens. These discriminations were countenanced in a treaty entered into at the time by the United States and Switzerland. At the meeting of the Constitution Grand Lodge in Philadelphia, a resolution was adopted protesting against the "infringement upon the rights of the Jewish Americans, and calling . . . on our brother coreligionists in all their assemblages to use every honorable and constitutional means to remove the disabilities, under which this treaty seeks to place us." The Officers of the Constitution Grand Lodge reported at the Convention of

1858 on the execution of the mandate of the preceding convention: "We took immediate steps in accordance with the nature of our commission and had procured very valuable documents from Europe, on which to base further action, when we were arrested in our course by measures taken by other parties, which in fact neutralized our efforts completely and compelled us to abstain from further proceedings for the present . . ."

Half a century later, the B'nai B'rith took part in the movement which aimed towards the abrogation of the commercial treaty between the United States and Russia. The B'nai B'rith's action was intended as a protest against the persistent refusal of the Russian authorities to vise passports to visiting Americans of the Jewish faith. The Order, together with the American Jewish Committee and the Union of American Hebrew Congregations, influenced public sentiment in favor of abrogation, which finally expressed itself in governmental action. On January 6, 1912, at the annual banquet of the Chicago lodges given in celebration of the B'nai B'rith Day, Secretary Nagel of the United States Department of Commerce and Labor presented to Mr. Kraus, as the President of the Order, the pen with which President Taft signed the Act of Abrogation of the Treaty of 1832 with Russia.

War Welfare Work — With the entrance of the United States into the war and the creation of a large civilian army, the Order immediately joined other philanthropic organ-

izations, assisting the government in the work of providing care for the soldiers and sailors during periods of rest and recreation. The lodges, by an overwhelming vote, adopted a law assessing each member in the United States one dollar a year to help maintain the war activities of the Order. A Soldiers' and Sailors' Welfare League of the Independent Order of B'nai B'rith was created. It entered with great enthusiasm upon the new work, establishing well-equipped clubs for the use of soldiers and sailors in a number of cities. At first the League operated independently but in the winter of 1918, it became affiliated with the Jewish Welfare Board, which performed the same function for the Jews in the army camps and naval stations as the Young Men's Christian Association and the Knights of Columbus did for the Christians. Separate B'nai B'rith Clubs, however, have been maintained as the B'nai B'rith branches of the Jewish Welfare Board. The war work of the Order has been highly praised by soldiers and their families, both Jewish and Gentile, and by the army authorities.

Anti-Defamation League — The Anti-Defamation League was organized in 1913 for the purpose of combating anti-Semitism, especially in so far as it manifests itself in the public defamation of the Jew, that is, in the press, on the stage, on the screen, in the schools, etc. The prototype of the Anti-Defamation League was the old Publicity Committee of District Grand Lodge No. 6.

Its work was similar to that now undertaken by the League but was on a smaller scale. It was the activity of the Publicity Committee that was largely responsible for the idea of forming the Anti-Defamation League.

The work of the League is directed by a Governing Board consisting of five members, with the President of the Order and the Chairman of the Executive Committee of the League as members ex-officio. The Secretary of the Order is also the Secretary of the Anti-Defamation League. The Governing Board meets at frequent intervals. The League has its representatives in all the large cities of the country. Many of the lodges have special Anti-Defamation Committees.

One of the first tasks undertaken by the League was to attack the problem of the frequent defamation of the Jewish people in commercialized amusements, particularly in the motion-picture industry where the Jew was frequently made to play a mean and despicable part. An attempt to correct the evil through an appeal to film manufacturers resulted in complete failure. The League then applied to the National Board of Censorship, which was created and supported by the motion picture producers and which acted nominally under the auspices of the Peoples Institute of New York City. Hope was entertained that this agency would remedy the situation but negotiations with the Board also proved fruitless. As the industry did not show any desire to reform itself, it was necessary to bring to bear the pressure of aroused public

opinion, which could make itself felt through the curtailment of demand. The League perfected a plan by means of which committees, consisting of people prominent in the community, were organized in a majority of the cities of the country for the purpose of opposing the exhibition of objectionable films. They acted either through the local censorship boards, where such existed, or through the managers of the motion picture theatres. It was necessary, however, for the local representatives of the League to have accurate advance information as to the character and nature of pictures, otherwise it would have been impossible to accomplish anything. The League was fortunate in securing the co-operation of the authorities in Chicago, who granted permission to the League's representatives to inspect all films before their release in that city. In this way, it was possible for the League to gain information as to the character of films and to advise its local representatives accordingly.

The manufacturers soon felt the reflex of aroused public opinion. In its first report in 1915, the League recorded a great change for the better in motion pictures. The films showing the Jew as a criminal, such as "The Mystery of the Amsterdam Diamonds," gradually disappeared, giving place to careful and sympathetic studies of Jewish life, such as those contained in the Kalem film, entitled "A Passover Miracle," or the Reliance film, "The Faith of Her Fathers." The comic film of the older days, such as "Rebec-

ca's Wedding Day" or "The Missing Diamond," gradually gave way to such harmless buffoonery as was found in the series of "Izzy Pictures." Motion picture manufacturers began to give considerate attention to the communications of the League. Several large film manufacturing companies went to the extent of inviting the League to send representatives to inspect the films while they were in process of manufacture. The report of 1920 is even more encouraging. "The Jew no longer is defamed and caricatured in the cinema as in the past It is no longer necessary for the League to concern itself with censorship ordinances, with the distributor or with the exhibitor. The League from time to time still has negotiations with producers, but for a different purpose; for the producers are now consulting the League whenever they are called upon to produce a picture involving a Jewish subject." In the same Report, there are two contrasting accounts of negotiations conducted by the League in 1916 and in 1919. The first was that in which the famous Griffith production, "The Mother and the Law," was finally changed at a tremendous expense because of the determined stand taken by the League and the second involved the co-operation of the League in the production of a series of religious films. In the former case, the League had performed the purely negative function of safeguarding the Jewish people against vilification; in the latter, it was called upon by a producer to render

positive assistance to the industry. The contrast between these two affairs is a good index of the progress made by the Anti-Defamation League in this sphere of activity.

The legitimate stage did not present a serious problem for the League even though it seldom portrayed the Jew in a realistic way. The tendency towards caricature of the Jewish type has a long history and is still in evidence in our modern theatre. In most instances, however, such caricatures are harmless and opposition only makes them thrive the more. The League recorded in its 1915 Report several cases of successful interference with the production of plays, such as "The Traffic" and "Grumpy," in which Cyril Maude, the well-known English actor, consented to the modification of one of the characters impersonating the Jew.

The caricature of the Jew in vaudeville involved a far more serious question. The difficulty there resulted largely from the Jewish comedian, whose license in impersonating the Jew in an objectionable manner is well known. It was aggravated by the fact that some of the Jewish actors were not readily amenable to the suggestions of the League for the elimination of objectionable stunts. The problem was even more complicated because in many cases it was not the lines of the act or the song which were offensive, but it was the way in which the act was produced. The League was hampered also in its determined stand against defamation in vaudeville by the attitude of a large class of

Jewish patrons who are either indifferent or who enjoy the frequent ridicule of the Jew in the theatre. On the other hand, the League has had to guard itself from interfering in many cases which presented no real grievance but which excited the ire of the too-sensitive type of Jewish theatre-goer, who is prone to see insult where none is intended. The League works through the various booking agencies and theatrical managers with the result that its success in this field has been equally pronounced. Especially effective is the appeal to the managers of local vaudeville theatres, who give the most efficient co-operation to the League. The League is also aided by the better class of Jewish actors, who volunteer assistance in the campaign against the unscrupulous Jewish comedian.

Magazines of general circulation seldom contain objectionable articles or defamatory references to the Jew. It has been the policy of the League in cases where objectionable articles are printed to submit a protest to the editors with the suggestion that they publish another article which would neutralize the influence of the first. In practically every case, the editors have apologized for the publication of the matter to which exception was taken. In its Report of 1915, the League pointed out that religious magazines, both Protestant and Catholic, at times printed material anti-Semitic in character against which the League protested. In the Report of 1925, however, the League gave the Christian denominational press a "clean

bill." Speaking of a special survey made of these publications, the Report says: "It showed that these journals on the whole were fair and just in their comment on the Jew and Judaism, and that they are nearly all unsparing in their denunciation of the Klan, and that there is likewise enlightened opinion in regard to the theory of so-called Nordic superiority."

The most frequent offenders, however, have been trade publications, agricultural magazines, manufacturers' magazines, and the like. The League has waged an energetic fight against the defamatory practices of these publications. Happily, its protests seldom fail to bring about desired results.

The improper and incorrect use of the words "Jew" and "Jewish" in the daily newspapers received the attention of the League at the very beginning of its existence. Especially unfair was the mention in newspaper reports of "Jew" in connection with the commission of crime, where the name of the accused was one usually borne by a Jew. The League pointed out that the supposed religious affiliations of other classes of men charged with crime were never mentioned. The first news agency to recognize the justice of the stand taken by the League was the Associated Press, the President of which issued an order correcting the error. The order has been observed almost uniformly ever since. Encouraged by this success, the League decided to furnish newspapers and magazines with explanations of the correct

use of the words "Jew" and "Jewish" for the information of their editorial staffs. These have been received favorably and in many cases are used as a guide. In several instances when newspapers published articles which tended to give a false or erroneous impression of Jewish customs and ethics, the League has undertaken to make correction through articles of its own. As a rule, these articles have been printed as submitted.

Discriminatory advertisements have also constituted a problem with which the League has had to concern itself seriously. Such advertisements seldom appeared in newspapers. In fact, it has been found that the policy of most papers is opposed to the publication of advertisements of this kind.

The most serious type of discriminatory advertisements was that of certain summer and winter resorts, hotels, and private schools. Letterheads, circulars, and telegrams in reply to inquiries told in a more or less offensive manner that no Jews were admitted. While the League had no interest in forcing such establishments to admit Jews, it strenuously opposed the publicity thus given because of the effect it has in fostering anti-Semitic feeling. Personal appeal to the management of such places had been productive of very small results hence, at the instance of the League, a model bill prohibiting the publication and distribution of such discriminatory matter was drafted and introduced into a number of state legislatures in 1917. This bill, in practically the form

drawn up by the League, was enacted into law in six states: Illinois, Colorado, New Hampshire, Connecticut, Pennsylvania, and Maine. Even more drastic legislation was adopted in Minnesota. New York has had such a law since 1913.

The League has striven persistently for the elimination of objectionable textbooks in Public Schools. It has concentrated its efforts especially on the discontinuance of the widespread use of "The Merchant of Venice" as a textbook, believing that the reading of the book by school children, unless guided by a highly competent, liberal teacher, is bound to instill hatred of the Jewish people into young minds. Through the efforts of the League, the use of "The Merchant of Venice" has been discontinued in the school systems of most of the larger cities.

An effective method of dealing with the textbook situation was the bringing about of the elimination or modification of objectionable features through negotiations with publishers. In most cases, the League was successful in securing the co-operation of publishing houses.

The war in 1917-1918 presented the League with a new problem or rather, the old problem of anti-Semitism in a new guise. The frequent accusation of the Jews as "slackers" is fresh in the memory of practically everybody and need not be reviewed here. Most of the efforts of the League during the war years were devoted to the refutation of these slanderous attacks, whether open or veiled,

whether in publications, speeches, or the actions of governmental bodies. A typical bit of slander was the following item printed in the manual for the medical advisory boards who were acting in connection with the Selective Draft:

"The foreign born, and especially Jews, are more apt to malingering than the native born . . ." When President Wilson's attention was called to this gross vilification, he immediately ordered it corrected.

Of the objectionable material which, as a result of the protest of the League, was withdrawn from publication in a number of newspapers during the War were the articles written by Miss Olga von Marx under the title of "Germany's Greatest Woman Spy." All of them were systematic attempts to revile the Jew.

After the Armistice, the anti Semitic wave in Europe did not abate; on the contrary, it grew. The twin accusations of "Bolshevism" and "profiteering" were hurled everywhere at the Jews. A new series of massacres took place in Poland and the Ukraine. All these events had a repercussion in this country. Reports of foreign correspondents of American newspapers, located in various capitals of Europe which were hotbeds of anti-Semitism, brought the anti-Semitic movement to the notice of America with consequences not always to the advantage of the Jew. The post-war hysteria and xenophobia and the warfare against radicalism, for which the Jews were held responsible by the igno-

rant and the malicious, all contributed to the growth of anti-Semitism in this country on an unprecedented scale. The League strained every effort to counteract the injurious effect of the anti-Semitic propaganda. It tried to present the true facts to the American public in the hope that national fairness and common sense would reassert themselves. Public lecturers who, after spending a few months in Europe, passed on to the American audiences the stories prepared for them by anti-Semitic propagandists were challenged to show proof of the assertions which they were making and so also were the editors of magazines reprinting various defamatory material from European and other sources.

The report of the League presented to the general convention of the Constitution Grand Lodge held in May, 1920, contained the following: "The Administrative Committee believes that the crisis has passed and that the steps now being taken and which are already showing some effect will gradually cause conditions to return to normal." But a month later, the Dearborn Independent began its vicious anti-Semitic campaign. Although in 1920 the Constitution Grand Lodge authorized the establishment of a special Anti-Defamation League Fund and in five years about \$200,000 was collected for the anti-defamation work, the financial means at the command of the League to combat this propaganda were pitifully small as compared with the Ford millions which backed the Dearborn Independent. The

League, therefore, directed its efforts towards the development of a sound public opinion. With this end in view, it appealed to the leaders of thought in America. The result of the appeal was the dissemination of the so-called Spargo Protest which was signed by one hundred and sixteen of the most liberal American citizens of the Christian faith, headed by the late President Wilson, ex-President Taft, and Cardinal O'Connell. The League published and distributed throughout the country hundreds of thousands of copies of an article on anti-Semitism by ex-President Taft. Many other articles, books, and interviews were published, sometimes by the League, more often by others who proffered their aid. Throughout the campaign, the League tried to maintain a calm and dignified front and was opposed to any form of reprisal. In 1923 the attacks of the Dearborn Independent temporarily ceased and, although resumed later, they have lost much of their original virulence. The Dearborn Independent is now being ignored.

The spectacular rise of the Ku Klux Klan and its almost equally spectacular decline is well known. The most important document published by the League in its controversy with the Klan was "A Jewish Reply to Evans" (Dr. Hiram Evans, The Imperial Wizard, who made a number of anti-Semitic charges in his speech at a Ku Klux Klan gathering in Dallas, Texas, in 1923.) A hundred thousand copies were distributed and it was reprinted and editorially com-

mented on in scores of papers. About the same time, fifty thousand copies of the Evans-Zangwill debate, published in the Chicago Daily News, were distributed throughout the country.

At its last two General Conventions, the B'nai B'rith expressed its opposition to the reading of the Bible in public schools. The Convention of 1920 passed the following resolution: "Religious liberty and the right of individual opinion in creed and practice being secured to every American citizen by the Constitution of the United States and by that of the States of the Union, and being of the opinion that Bible reading, in whole or part, in the public schools of the country is an encroachment on such constitutional right;

"BE IT RESOLVED, That the Independent Order of the B'nai B'rith declares itself as opposed to such practice as being unjust and un-American and hereby tenders its support in opposing any effort to introduce or maintain such Bible reading in the public schools of this beloved country of ours."

The Convention also commended Governor Thomas E. Campbell, of Arizona, for vetoing a bill passed by the state legislature which permitted the reading of the Bible in the schools of the state.

The stand taken by the 1920 Convention on the subject of Bible reading in schools was reaffirmed by the Convention of 1925.

In addition to the so-called "vigilance" work, which has consisted in handling specific

cases of defamation, the League also has carried on work of an educational character, aiming towards eradication of anti-Semitism at its source through the dissemination of proper and authoritative information. With this purpose in view, pamphlet literature has been distributed on a large scale. The B'nai B'rith Magazine has been sent regularly to all public libraries, to libraries of most of the institutions of higher learning, as well as to members of the United States Congress and other men of prominence. Until recently, however, vigilance work has occupied chief place in the activities of the League. For the time being, educational efforts had to wait. However, with the subsidence of virulent anti-Semitism, as a result of the anti-Defamation work of the League, it is now possible to enlarge the scale on which constructive educational work is to be done. Plans in this direction recently were formulated by the League.

Since 1913 the League has been working in close cooperation with the Committee on Good Will between Jews and Christians of the Federal Council of Churches of Christ in America.

Immigration Work — The persecution of Jews in Russia during the early eighties and the consequent increase of Jewish immigration to the United States made the Order appreciate the urgency of immigrant relief.

The leaders of the B'nai B'rith, President Bien, Ellinger, and others, recommended that the newcomers be induced to settle on the

soil. This plan was not new: the project of agricultural colonization had interested the Order as early as 1855 when a Hebrew Agricultural Society was established. But, because of adverse conditions, the Society functioned only one year. By 1880 it seemed that circumstances were ripe for real work. This time, however, it could not be effectively done because the Executive Committee — the central administrative body of the Order — had no authority to inaugurate ameliorative measures. The Executive Committee attempted to cooperate with the Union of American Hebrew Congregations in establishing Jewish agricultural colonies but friction with that organization precluded efficiency. The Convention of 1885 remedied the situation by vesting the Executive Committee with necessary powers and all obstacles to efficient action in emergencies were removed. When the next decade brought hundreds of thousands of refugees to America, the Order was able to take active part in the giving of relief.

In the years 1904-1914, while coping with the problem of assisting the many immigrants constantly arriving from Eastern Europe, the B'nai B'rith and other Jewish organizations were compelled to undertake an equally serious and difficult task, the task of safeguarding the policy of the "open gate" which was threatened by a severe restrictionist agitation. Though the Order favored such barriers to immigration as would prevent the mentally and physically unfit from enter-

ing the United States, it consistently opposed such unjust restrictive measures as were embodied in the Dillingham-Gardner Immigration Bill of 1907 and similar subsequent Acts. This opposition was highly successful for the objectionable features of the Dillingham-Gardner Bill were eliminated and the later Acts, which provided for the so-called literacy test, were vetoed by both President Taft and President Wilson.

A somewhat different phase of the immigration problem with which the Order concerned itself was the work of supplying legal aid to desirable immigrants who, for one technical reason or another, faced deportation by immigration authorities. The late Simon Wolf, the representative of the Order in Washington, rendered valuable service in sustaining appeals in deportation cases tried before the Federal Department of Labor. His work is being continued by his successor, Mr. Maurice B. Rosenberg.

The Order was also active in the campaign to relieve the overcrowding of immigrants in the various port cities, particularly New York. By cooperating with the Industrial Removal Bureau, it helped distribute immigrants among beneficial localities throughout the country.

It goes without saying that during the present post-war period the Order has been strongly opposed to the discriminatory features of the new immigration legislation. Thus a resolution passed by the Twelfth General Convention of the Constitution

Grand Lodge in 1925 reads: " . . . we deprecate the growing tendency in legislation and in other human relations to discriminate between races and between localities of origin and residence and we disapprove the prevalent propaganda which endeavors to stigmatize the peoples of certain geographical habitations as generally inferior and undesirable. We are opposed both to the provisions and the general policy of the present immigration laws of the United States as being unjust in principle, unnecessarily harsh in administration and discordant with the spirit and fundamentals of our government and we approve and endorse our President's recommendation that the speedy repeal or modification of the present law on this subject be sought and urged." On the other hand, the Convention unequivocally condemned all violations and evasions of the present immigration laws, holding that these laws, however unfair, must be scrupulously observed and obeyed.

Cultural Work — From the outset, one of the principal objects of the B'nai B'rith was the cultural advancement of its members.

An important phase of the early cultural work of the Order was the establishment of libraries, for which there was a great need. The first B'nai B'rith library was the Maimonides Reading Institution and Library in New York. It was organized in 1852 through the efforts of Dr. Maurice Mayer and was housed in Covenant Hall, an assembly building erected jointly by four lodges of

New York City. In the beginning, the library was maintained by the Constitution Grand Lodge but later District Grand Lodge No. 1 took it over and controlled it until 1906. The establishment of the Maimonides Institution was followed a short time later by the organization of the Mendelssohn Library Association in Cincinnati.

The creation of religious educational institutions, although advocated by some members, has never been considered within the legitimate scope of the Order's activities. The majority of B'nai B'rith members always have agreed that the promotion of particular doctrinal views concerning Judaism could not but militate against the primary purpose of the Order, union and harmony among Israelites.

In the period immediately following the Civil War, a new spirit favorable to educational projects can be discerned in the Order's history. Peixotto's proposal to establish a university under the auspices of the B'nai B'rith was received favorably, even though very little substantial support came from the members. Various lodges began to subsidize local schools and Shiloh Lodge No. 17 of Albany, New York, established a B'nai B'rith Academy. On the other hand, when it was proposed that the Order unite with the Union of American Hebrew Congregations in the establishment of a theological institute, the Convention of 1874 passed the following resolution:
". . . this Convention deems it not

within the sphere of the Order to interfere with congregational or doctrinal matters in any shape or form."

In the nineties, when attention began to be centered on vocational training, a fresh impetus was given to the educational activities of the B'nai B'rith. Thus, technical instruction was introduced in the Cleveland Orphan Home. The Hebrew Technical Institute of New York received a great deal of support from the Order. In 1895 a Manual Training School for technical education of the children of the poor was established in Philadelphia by District No. 3. Close co-operation was maintained also with the National Farm School at Doylestown, Pennsylvania.

In 1900 the Order joined the Jewish Chautauqua Society in a plan which provided that lectures on Jewish subjects were to be given under the auspices of both organizations. The scheme, however, did not work well and it was soon abandoned. At present, the Order supports the Educational League, which was founded for the purpose of helping talented orphans acquire higher education.

B'nai B'rith Hillel Foundations — The B'nai B'rith Hillel Foundations movement among the Jewish students of American universities opens a new era in the constructive educational activities of the B'nai B'rith. This work will no doubt prove of supreme value in preparing our college youth for leadership in Jewish communal activities. The first Hillel Foundation was established

at the University of Illinois in 1924. Since then, Foundations have been established at the Universities of Wisconsin, Ohio, and Michigan.

Fight Against "White Slave Traffic" —

In the first decade of this century, the Order took an active part in the fight waged against the "White Slave Traffic" both in this country and in Europe. It participated in an international conference, which was called to discuss the subject, in London in 1905. The Chicago lodges, through the Central B'nai B'rith Council of Chicago, were largely instrumental in drafting and introducing into the Illinois State Legislature a law making "Pandering" a criminal offense. The absence of such a law on the statute books had seriously handicapped the Order and various civic organizations which had co-operated with it in their efforts to drive the evil from the city of Chicago. The bill passed both Houses of the Legislature by a unanimous vote. Several other states since then have adopted the same or a similar law.

Social Service — A great deal of attention has been given since 1910 to social service work in penal and eleemosynary institutions. This type of work was originated by District No. 2 under the direction of a very able committee headed by Jacob Billikopf. The Constitution Grand Lodge, at its Convention in 1915, made social service a national B'nai B'rith activity and created a Social Service Bureau to supervise the work of the local organizations. The Convention of 1925

created the office of Chairman of Social Service of the Order and President Alfred M. Cohen appointed Dr. Emil W. Leipziger to the post. The Convention further recommended that each District Grand Lodge should have either a director of social service or a separate social service committee headed by a District Chairman who would annually transmit to the Chairman of the Order a full report of the activities in his District.

Of the many local B'nai B'rith agencies for social service, the B'nai B'rith Free Employment Bureau in Chicago deserves special mention because of its extraordinarily useful work. It was established in 1905 by a group of Chicago members and combined in 1909 with an employment bureau maintained by the Jewish Charities of Chicago. At present, its work is done entirely under the auspices of the latter organization.

During the past six years, the Order has done a great deal of Americanization work. This service was officially placed within the scope of B'nai B'rith activities by the Convention in 1920 when the office of Director of Americanization was created and entrusted by the Executive Committee to Sidney J. Kusworm of Dayton, Ohio, who still holds the position. Many of the lodges have undertaken various aspects of Americanization work, either independently or in cooperation with other Americanization agencies.

Work in Mexico—The Order became interested in the Jewish immigrants in

Mexico when, in 1921, Rabbi Zielonka of El Paso, Texas, brought to the attention of District Grand Lodge No. 7 the plight of a number of these unfortunates who, hoping to enter the United States through the Mexican border, went to Mexico and became stranded. At the request of the Executive Committee of the Order, a commission consisting of Rabbi Zielonka and Mr. Archibald A. Marx visited Mexico City—the main center of the new immigration—and succeeded in effecting the organization of a local relief committee which functioned for two years with the financial assistance of the Order.

In 1923 Rabbi Zielonka and Dr. M. I. Leff, acting for the Order, inspected the immigration relief work in Mexico and strongly recommended that the B'nai B'rith create a relief organization of its own. This recommendation was approved by the Executive Committee and in September, 1924, a B'nai B'rith Bureau was established in Mexico City under the supervision of Mr. J. L. Weinberger, a resident of Mexico for twenty years who previously had done fine work in a private capacity with immigrants at Vera Cruz. The most important part of the Bureau is the employment office, which has charge of the placement of immigrants in industry and which tries, in so far as is possible, to prevent them from becoming peddlers and petty merchants. Small loans have been extended to those who have had to purchase tools and equipment in order to estab-

lish themselves in their trades. Another function of the Bureau is the Mexicanization of the immigrants. Emphasis invariably is laid on the fact that Mexico must become the permanent home of the immigrant and he is discouraged in thinking that Mexico is merely a stopping place on the route to the United States. As part of this program, classes in Spanish have been established at the B'nai B'rith building, where the newcomers are also taught the laws and customs of the country. In this work, the Bureau is being encouraged by the Mexican Government. The Bureau also does ordinary relief work, such as providing the immigrants with shelter, food, and medical assistance, until they are able to take care of themselves.

No attempt has been made on the part of the Order to encourage immigration into Mexico. In fact, a too rapid influx of Jewish settlers is discouraged by the Order because of the present economic condition of that country.

The Official Publication of the Order — The agitation for the establishment of a B'nai B'rith organ began in the early seventies. Finally, in 1885, the Constitution Grand Lodge authorized the creation of a monthly magazine and in 1886 *The Menorah Monthly Magazine* was founded as the official publication of the Order. Benjamin F. Peixotto was made editor. *The Menorah*, under its successive editors — B. F. Peixotto, M. Ellinger, and Frederick De Sola Mendes, maintained a high journalistic standard and

devoted itself mainly to the printing of original articles of general Jewish interest. In 1902 the connection between the Order and *The Menorah* ceased. In 1905 the Order began to publish the *B'nai B'rith Bulletin*, which later was named the *B'nai B'rith News*. The *News* was enlarged and its "make-up" altered in 1924 when it was given its present name, *The B'nai B'rith Magazine*.

The policy of the Order in recent years has been to utilize *The B'nai B'rith Magazine* more and more as an instrument for educational work among Jewry generally. It aims to provide the widely-scattered homes of the Jewish people throughout the United States with a truly helpful Jewish journal.

The B'nai B'rith Gold Medal — At the meeting of the Executive Committee held in Berlin in 1912, it was decided to award annually a gold medal to "the man or woman, regardless of creed, who has contributed most during the year to the welfare of the Jewish cause." The first medal was voted to the Honorable William H. Taft, President of the United States, and was presented to Mr. Taft by the Executive Committee, at the White House on January 6, 1913. Later recipients of the medal are: in 1914, Adolfe Stern, of Bucharest, Roumania, who has been President of District Grand Lodge No. 9 for a number of years; in 1915, Henry Morgenthau, United States Ambassador to Turkey from 1913-1916; in 1919, Simon Wolf, the

Late President of the Order; and President Woodrow Wilson in 1918.

Anniversary Celebrations of the Order—The B'nai B'rith celebrated its Golden Jubilee, October, 1893, in a fitting manner. Jubilee meetings were arranged by all the District Grand Lodges while the Constitution Grand Lodge and District Grand Lodge No. 1 had a joint celebration on October 12, 13 and 15, 1893, in New York City. It included a public meeting at the Grand Central Palace of Industry, a banquet, and an assembly at Temple Beth-El.

The Seventieth Anniversary of the institution of the Order was celebrated by lodges throughout the country. Noteworthy among these celebrations was the one arranged under the auspices of District Grand Lodge No. 1 which took the form of a public meeting at Temple Beth-El on Sunday evening, January 19, 1913, in New York City. The assembly was honored by the presence of President Taft, who delivered an address.

The celebration of the Seventy-fifth Anniversary was held under the auspices of the Executive Committee from September 28 to October 2, 1918, in Chicago.

Of national events in which the B'nai B'rith participated, the Centennial of American Independence in 1876 deserves special mention. The Order presented to the Centennial Exhibition in Philadelphia a statue representing the triumph of religious liberty. The statue was wrought by the late Moses Ezekiel, a distinguished American sculptor

and a member of the Order. It was unveiled on November 30, 1876, in Philadelphia's Fairmount Park where, on a spot located a short distance from the great Liberty Bell, it is seen by thousands of visitors annually.

APPENDIX

LIST OF CITIES IN THE U. S. HAVING ONE THOUSAND OR MORE JEWISH INHABITANTS AND THE TOTAL POPULATION

Cities	Jewish Population	
	Total Population Official Estimate	Estimated 1917-1918 Unless Otherwise Indicated
Akron, Ohio.....	208,435*	2,554 ('20)
Albany, N. Y.....	117,820	8,500 ('23)
Allentown, Pa.....	92,151	1,261 ('20)
Altoona, Pa.....	66,148	1,000
Atlanta, Ga.....	200,616*	10,000
Atlantic City, N. J.....	53,287	11,750 ('23)
Augusta, Ga.....	55,245	2,500
Baltimore, Md.....	796,296	67,500 ('24)
Bangor, Me.....	26,644	1,000
Bay City, Mich.....	48,907	1,000
Bayonne, N. J.....	88,757	8,460 ('23)
Binghampton, N. Y.....	71,915	1,500
Birmingham, Ala.....	205,670	3,500
Bloomfield, N. J.....	25,955	1,000
Boston, Mass.....	781,529	77,500
Braddock, Pa.....	21,739	1,600
Bridgeport, Conn.....	143,555*	7,600 ('20)
Brockton, Mass.....	65,731	3,169 ('23)
Buffalo, N. Y.....	538,016	18,000 ('22)
Butte, Mont.....	42,867	1,000
Cambridge, Mass.....	120,053	8,000
Camden, N. J.....	128,642	6,500 ('24)
Canton, Ohio.....	106,260	1,075 ('20)
Carbondale, Pa.....	19,545	1,000
Charleston, S. C.....	73,125	1,900
Charleston, W. Va.....	49,019	1,000
Chattanooga, Tenn.....	66,575	1,400
Chelsea, Mass.....	47,505	14,669 ('20)
Chester, Pa.....	68,507	1,000
Chicago, Ill.....	2,995,239	285,000 ('22)
Cincinnati, Ohio.....	409,333	23,170 ('21)
Cleveland, Ohio.....	936,485	78,996 ('24)
Columbus, Ohio.....	279,836	9,000
Council Bluffs, Iowa.....	36,162*	1,000
Dallas, Texas.....	194,450	8,000
Dayton, Ohio.....	172,942	4,000
Denver, Colo.....	280,911	11,000
Des Moines, Ia.....	126,468*	3,200

LIST OF CITIES — Continued

Cities	Jewish Population	
	Total Population Official Estimate	Estimated 1917-1918 Unless Otherwise Indicated
	1925	
Detroit, Mich.....	1,242,044	50,000
Duluth, Minn.....	110,502	2,300
East St. Louis, Ill.....	71,423	1,000
Elizabeth, N. J.....	95,783*	5,000
Elmira, N. Y.....	48,359	1,200
El Paso, Tex.....	104,929	1,800
Erie, Pa.....	93,372*	1,500
Evansville, Ind.....	93,601	1,500
Fall River, Mass.....	129,662	7,500
Fort Wayne, Ind.....	97,846	1,650
Fort Worth, Tex.....	154,847	2,250
Galveston, Tex.....	48,375	1,100
Gary, Ind.....	76,870	1,200
Grand Rapids, Mich.....	153,698	1,000
Harrisburg, Pa.....	83,422	4,000
Harrison, N. J.....	16,414	1,000
Hartford, Conn.....	160,197	20,567 ('20)
Haverhill, Mass.....	49,084	3,500
Hoboken, N. J.....	68,166*	3,000 ('23)
Holyoke, Mass.....	60,892	1,264 ('20)
Houston, Tex.....	164,954	5,000
Indianapolis, Ind.....	358,819	10,000
Jacksonville, Fla.....	95,450	2,000
Jersey City, N. J.....	315,280	12,125 ('22)
Joliet, Ill.....	40,578	1,100
Kansas City, Kan.....	101,177*	3,500
Kansas City, Mo.....	367,481	12,000
Lancaster, Pa.....	56,505	1,400
Lawrence, Mass.....	95,136	2,315 ('20)
Lincoln, Neb.....	60,941	1,200
Little Rock, Ark.....	74,216	1,500
Long Branch, N. J.....	13,646	1,300
Los Angeles, Cal.....	576,673*	43,000 ('23)
Louisville, Ky.....	259,259	9,000
Lowell, Mass.....	110,542	6,000
Lynn, Mass.....	103,147	7,500
Malden, Mass.....	51,789	9,000
McKeesport, Pa.....	49,097	3,000
Memphis, Tenn.....	174,533	7,000
Meriden, Conn.....	36,292	1,000
Milwaukee, Wis.....	509,192	20,000 ('22)
Minneapolis, Minn.....	425,435	15,000

LIST OF CITIES — Continued

Cities	Jewish Population	
	Total Population Official Estimate	Estimated 1917-1918 Unless Otherwise Indicated
Mobile, Ala.....	65,955	1,000 ('24)
Montgomery, Ala.....	46,481	1,650
Mt. Vernon, N. Y.....	50,382	7,000 ('24)
Nashville, Tenn.....	136,220	3,000
Newark, N. J.....	452,513	55,000
New Bedford, Mass.....	120,494	3,500
New Britain, Conn.....	68,039	2,500
New Brunswick, N. J....	37,984	3,000
New Haven, Conn.....	178,927	20,000 ('20)
New London, Conn.....	29,103	1,371 ('20)
New Orleans, La.....	414,493	8,000
Newport News, Va.....	47,083	2,000
New Rochelle, N. Y.....	44,222	3,000
New York, N. Y.....	5,873,356	1,643,012 ('20)
Norfolk, Va.....	115,776*	5,000
Norwich, Conn.....	23,118	1,500
Oakland, Cal.....	253,700	5,000
Oklahoma City, Okla....	91,295*	1,000
Omaha, Neb.....	211,768	9,337 ('24)
Passaic, N. J.....	68,979	6,000
Paterson, N. J.....	141,695	15,000
Pensacola, Fla.....	25,305	1,000
Peoria, Ill.....	81,564	1,750
Perth Amboy, N. J.....	47,136	5,000
Philadelphia, Pa.....	1,979,364	240,000 ('22)
Pittsburgh, Pa.....	631,563	42,450 ('24)
Pittsfield, Mass.....	47,241	1,500
Plainfield, N. J.....	31,748	1,500
Port Chester, N. Y.....	19,283	1,000
Portland, Me.....	75,333	3,000 ('21)
Portland, Ore.....	282,383	9,000 ('20)
Portsmouth, Va.....	59,029	8,000
Poughkeepsie, N. Y.....	35,670	1,600
Providence, R. I.....	267,918	16,500 ('23)
Pueblo, Colo.....	43,787	1,000
Quincy, Mass.....	60,131	1,250
Reading, Pa.....	112,707	1,750
Revere, Mass.....	33,261	6,000
Richmond, Va.....	186,403	4,000
Rochester, N. Y.....	316,786	14,800 ('20)
Rock Island, Ill.....	40,073	1,382 ('24)
Saginaw, Mich.....	72,100	1,000

LIST OF CITIES — Continued

Cities	Jewish Population	
	Total Population Official Estimate	Estimated 1917-1918 Unless Otherwise Indicated
St. Joseph, Mo.....	78,342	3,300
St. Louis, Mo.....	821,543	40,737 ('24)
St. Paul, Minn.....	246,001	10,000
Salem, Mass.....	42,821	1,500
Salt Lake City, Utah....	130,948	2,500
San Antonio, Texas.....	198,069	3,000
San Francisco, Cal.....	557,530	26,000 ('23)
Savannah, Ga.....	93,134	5,000
Schenectady, N. Y.....	92,786	3,500 ('25)
Scranton, Pa.....	142,266	7,500
Seattle, Wash.....	315,312*	5,000
Shreveport, La.....	57,857	1,500
Sioux City, Ia.....	71,227*	2,500
Somerville, Mass.....	99,206	2,000
South Bend, Ind.....	80,091	2,000
South Bethlehem, Pa....	50,358*	1,300
South Norwalk, Conn....	27,743*	1,000
Spokane, Wash.....	108,897	1,100
Springfield, Mass.....	142,224	10,000 ('20)
Stamford, Conn.....	40,737	1,500
Stockton, Cal.....	47,287	1,000
Syracuse, N. Y.....	182,003	9,500 ('22)
Tampa, Fla.....	94,743	1,000
Toledo, Ohio.....	287,380	7,500
Topeka, Kan.....	55,411	1,000
Trenton, N. J.....	132,020	7,000
Troy, N. Y.....	72,223	3,000
Utica, N. Y.....	101,604	2,517 ('20)
Waco, Texas.....	43,912	5,001
Washington, D. C.....	497,906	13,780 ('21)
Waterbury, Conn.....	91,715*	6,000
West New York, N. J....	39,197	1,538 ('20)
Wheeling, W. Va.....	56,208*	1,000
Wilkes-Barre, Pa.....	77,644	3,000
Wilmington, Del.....	122,049	4,200 ('22)
Winthrop, Mass.....	16,155	1,500
†Woodbine, N. J.....	1,900
Worcester, Mass.....	192,242	8,500 ('21)
Yonkers, N. Y.....	113,647	5,500 ('24)
Youngstown, Ohio.....	159,970	5,000

*Estimate of population in 1920.

†No general population given.

A LIST OF THE COUNTRIES OF THE WORLD AND THEIR JEWISH POPULATION

Name of Country	Number of Jews	Name of Country	Number of Jews
Abyssinia.....	50,000	Indo-China.....	1,000
Aden and Perim..	3,747	(French)	
Afghanistan.....	18,135	Iraq.....	87,488
Alaska.....	500	Irish Free State...	5,148
Algeria.....	85,000	Italy.....	50,000
Arabia.....	25,000	Jamaica.....	1,250
Argentina.....	200,000	Japan.....	1,000
Australia.....	21,615	Kenya.....	100
Austria.....	350,000	Kirghizia.....	2,120
Belgium.....	44,000	Latvia.....	95,675
Brazil.....	21,000	Libya.....	20,000
British Empire...	514,442	Lithuania.....	155,125
British Malaya...	703	Luxemburg.....	1,353
Bulgaria.....	43,232	Malta.....	35
Canada.....	126,196	Mexico.....	8,972
Chile.....	2,000	Morocco (French)..	21,000
China.....	12,000	Morocco (Spanish)..	18,000
Congo (Belgian)...	177	Netherlands.....	150,000
Crimea.....	51,516	New Zealand.....	2,380
Cuba.....	4,000	Norway.....	1,457
Curacao.....	565	Palestine.....	160,000
Cyprus.....	195	Paraguay.....	400
Czecho-Slovakia...	354,342	Persia.....	40,000
Danzig.....	9,239	Philippine Islands..	500
Denmark.....	5,947	Poland.....	2,854,000
Dominican		Porto Rico.....	200
Republic.....	55	Portugal.....	1,000
Egypt.....	59,581	Portuguese East	
Esthonia.....	4,566	Africa.....	100
Finland.....	1,618	(Mozambique)	
France.....	165,000	Rhodesia (North)..	110
France and		Rhodesia (South)..	1,289
Possessions.....	551,000	Roumania.....	900,000
Germany.....	615,000	Russia (R.S.F.S.R.)	518,260
Gibraltar.....	1,123	Russia (R.S.F.S.R.)	
Great Britain.....	297,000	in Europe.....	2,662,139
Greece.....	125,000	Russia (U.S.S.R.)..	2,820,429
Hawaii.....	150	Russia (U.S.S.R.)	
Hong Kong.....	150	in Asia.....	114,953
Hungary.....	473,310	Saar Region.....	5,000
India.....	21,778		

A LIST OF THE COUNTRIES OF THE WORLD AND THEIR JEWISH POPULATION

Name of Country	Number of Jews	Name of Country	Number of Jews
Serb-Croat-Slovene States.....	64,159	Turkey in Europe..	70,000
Siberia.....	44,725	Turnoman.....	500
S. W. Africa.....	200	Ukraine.....	1,795,540
Spain.....	4,000	Union of South Africa.....	62,103
Surinam.....	818	United States.....	3,600,800
(Dutch Guiana)		(Contin'l)	
Syria and Lebanon..	35,000	United States and Possessions.....	3,602,220
Sweden.....	6,469	Uruguay.....	150
Switzerland.....	20,979	Uzbek Republic...	10,000
Tanganyika.....	10	Venezuela.....	411
(German E. Africa)		Virgin Islands.....	70
Tangier Zone.....	12,000	West Russia.....	115,613
Trans-Caucasian Republic.....	57,608	(Gov't of Witebsk)	
Tunisia.....	65,000	White Russia.....	395,184
Turkey in Asia....	70,000		

JEWISH MEMBERS OF THE CONGRESS OF THE UNITED STATES

PAST

Ansorge, Martin C., B. 1882	Rep. from N. Y.,	1921-1922
Benjamin, Judah P., 1812-1884	Sen. from La.,	1853-1861
Cantor, Jacob A., 1854-1920	Rep. from N. Y.,	1913-1915
Einstein, Edwin, 1842-1906	Rep. from N. Y.,	1879-1881
Emerich, Martin, 1847-1922	Rep. from Ill.,	1903-1907
Fischer, Israel F., B. 1858	Rep. from N. Y.,	1895-1899
Frank, Nathan, B. 1852	Rep. from Mo.,	1889-1891
Goldfogle, Henry M., B. 1856	Rep. from N. Y.,	1901-1915
		1919-1921
Goldzier, Julius, 1854-1925	Rep. from Ill.	1893-1895
Guggenheim, Simon, B. 1867	Sen. from Colo.,	1907-1913
Hart, Emanuel B., 1809-1897	Rep. from N. Y.,	1851-1853
Houseman, Julius, 1832-1891	Rep. from Mich.,	1883-1885
Jonas, Benjamin F., 1834-1911	Sen. from La.,	1879-1885
Kahn, Julius, 1861-1924	Rep. from Cal.,	1889-1902
		1905-1924
Krauss, Milton, B. 1866	Rep. from Ill.,	1917-1922

Lessler, Montague, B. 1869	Rep. from N. Y.,	1902-1903
Levin, Lewis Charles, 1808-1860	Rep. from Pa.,	1845-1851
Levy, David. See Yulee, David Levy		
Levy, Jefferson M., 1852-1924	Rep. from N. Y.,	1899-1901 1911-1915
Littauer, Lucius Nathan, B. 1859	Rep. from N. Y.,	1897-1907
London, Meyer, 1871-1926	Rep. from N. Y.,	1915-1917 1921-1923
*Marx, Samuel, 1867-1922	Rep. from N. Y.,	
May, Mitchell, B. 1871	Rep. from N. Y.,	1899-1901
Meyer, Adolph, 1842-1908	Rep. from La.,	1891-1908
Morse, Leopold, 1831-1892	Rep. from Mass.,	1877-1885 1887-1889
Phillips, Henry Myer, 1811-1884	Rep. from Pa.,	1857-1859
Phillips, Philip, 1807-1884	Rep. from Ala.,	1853-1855
Pulitzer, Joseph, 1847-1911	Rep. from N. Y.,	1885-1886
Rayner, Isador, 1850-1912	Rep. from Md.,	1887-1895 Sen. from Md., 1905-1912
Rossdale, Albert B., B. 1878	Rep. from N. Y.,	1921-1922
Siegel, Isaac, B. 1880	Rep. from N. Y.,	1915-1922
Simon, Joseph, B. 1851	Sen. from Ore.,	1897-1903
Straus, Isidor, 1845-1912	Rep. from N. Y.,	1894-1895
Strouse, Myer, 1825-1878	Rep. from Pa.,	1863-1867
Volk, Lester David, B. 1884	Rep. from N. Y.,	1921-1923
Wolf, Harry B., B. 1880	Rep. from Md.,	1907-1909
Yulee, David Levy, 1811-1886	Del. from Fla.,	1841-1845 Sen. from Fla., 1845-1851 1855-1861

*Died before taking his seat.

PRESENT

(Members of the Sixty-Ninth Congress)

Bachrach, Isaac,	Republican, Rep., Atlantic City	1915-
Berger, Victor,	Socialist, Rep., Milwaukee	1923-
Bloom, Sol.,	Democrat, Rep., New York	1923-
Celler, Emanuel,	Democrat, Rep., New York	1923-
Dickstein, Samuel,	Democrat, Rep., New York	1923-
Golder, Benjamin.	Republican, Rep., Philadelphia	1924-
Jacobstein, Meyer,	Democrat, Rep., Rochester	1923-
Kahn, Florence Prag	Republican, Rep., San Francisco	1925-
(Mrs. Julius)		
Perlman, Nathan D.,	Republican, Rep., New York	1921-
Sabbath, Adolph J.,	Democrat, Rep., Chicago	1907-

LIST OF BOOKS

BIBLE

- BALDWIN, E. C., Our Modern Debt to Ancient Israel.
BEWER, J. A., Literature of the Old Testament.
BUTTENWIESER, M., The Book of Job.
BUTTENWIESER, M., The Prophets of Israel.
ENELOW, Aspects of the Bible.
ENELOW, Varied Beauty of the Psalms.
JASTROW, M., The Book of Job.
JASTROW, M., The Gentle Cynic: Being the Book of Ecclesiastes.
JASTROW, M., The Song of Songs.
KENT, C. F., The Growth and Contents of the Old Testament.
LEVY, R., Deutero-Isaiah.
MARGOLIS, M. L., Micah.
MARGOLIS, M. L., The Holy Scriptures in the Making.
MARGOLIS, M. L., The Story of Bible Translations.
MONTEFIORE, C. G., The Bible for Home Reading, 2 vols.
MOORE, G. F., The Literature of the Old Testament.
MORGENSTERN, JULIAN, The Book of Genesis.
New Century Bible (For commentary to the books of the Bible).
PEAKE, A., and GRIEVE, A. J., Commentary on the Bible.

MISHNAH

- DANBY, H., Tractate Sanhedrin, Mishnah and Tosephta.
ELMSLIE, W. A. L., The Mishnah on Idolatry (Aboda Zara).
GREENUP, A. W., Tractate Taanith.
HERFORD, R. T., Pirke Aboth.
WILLIAMS, Tractate Berakoth, Mishnah and Tosephta.

TALMUD

- COHEN, A., The Babylonian Talmud: Tractate Bera-koh.
GINSBERG, Legends of the Jews (from Talmud and Midrash), 4 vols.

- GLICK, H., *En Jacob* (Haggadah of the Babylonian Talmud).
 GREENUP, A. W., *A Translation of the Treatise Taanith from the Palestinian Talmud.*
 STEARNE, A. W. *The Treatise Chagigah.*

RELIGION

- ABELSON, *Immanence of God in Jewish Theology.*
 ABELSON, *Jewish Mysticism.*
 ABRAHAMS, I., *Judaism.*
 BERKOWITZ, H., *Studies in Pharisaism and the Gospels.*
 DEMBITZ, L. N., *Jewish Services in Synagogue and Home.*
 ENELOW, H., *The Faith of Israel.*
 FLEGG, E. A., *Hebrew Anthology, Translated by Maurice Samuel.*
 FRIEDLANDER, GERALD, *Laws and Customs of Israel.*
 FRIEDLANDER, GERALD, *The Jewish Sources of the Sermon on the Mount.*
 FRIEDLANDER, ISRAEL, *Past and Present.*
 FRIEDLANDER, M., *The Jewish Religion (Orthodox).*
 GERSHENSON, M. O., *The Key to Faith.*
 GEIGER, A., *History of Judaism.*
 GREENSTONE, *Jewish Religion (Orthodox).*
 GREENSTONE, *The Messiah Idea in Jewish History.*
 GOODMAN, P., *The Synagogue and the Church.*
 HERFORD, T., *The Pharisees.*
 HERTZ, J. H., *A Book of Jewish Thought.*
 HIRSCH, E. G., *My Religion.*
 HIRSCH, E. G., *The Crucifixion.*
Jewish Prayer, A Course of Study, Issued by the Council of Jewish Women.
 JOSEPH, M., *Judaism as Creed and Life.*
 KOHLER, K., *Heaven and Hell.*
 KOHLER, K., *Hebrew Union College and Other Addresses.*
 KOHLER, K., *Jewish Theology (Reform).*
 MONTEFIORE, C. G., *Hibbert Lectures.*
 MONTEFIORE, C. G., *Outlines of Liberal Judaism.*
 PHILIPSON, D., *Centenary Papers.*
 PHILIPSON, D., *The Reform Movement in Judaism.*
 ROSENAU, W., *Jewish Ceremonial Institutions and Customs.*
 SCHECHTER, *Aspects of Rabbinic Theology.*
 SCHECHTER, *Studies in Judaism. 3 series.*

RITUALS

A Book of Meditations and Prayers.

ABRAHAM, Annotated Daily Prayer Book - Singer (Orthodox).

COWEN, Haggadah (Orthodox).

DAVIS - ADLER, Festival Prayers (Orthodox).

Union Haggadah (Reform).

PHILOSOPHY

BENTWICH, Hellenism.

GINSBURG, C. D., The Kabbalah.

GALLANCZ, H., The Ethical Treatises of Berachya Ha-Nakdan.

HALEVI, JEHUDA, Kuzari, Translated by Hirschfield.

HUGHES, H. M., The Ethics of Jewish Apocryphal Literature.

HUSIK, A History of Mediaeval Jewish Philosophy.

IBN GABIROL, SOLOMON, Choice of Pearls, Translated by E. Cohen.

IBN GABIROL, SOLOMON, Improvement of Moral Qualities, Translated by S. S. Wise.

IBN PAKUDA, BAHYA, Duties of the Heart, Translation of Select Parts by E. Collins.

MAIMONIDES, Guide for the Perplexed, Translated by M. Friedlander.

NEUMARK, D., The Philosophy of the Bible.

NEUMARK, D., The Principles of Judaism.

PHILO, Works (in Bohn Library), 4 volumes.

ROTH, L., Spinoza, Descartes and Maimonides.

SPINOZA, A Short Treatise on God, Man and his Well-being, Translated by T. G. Robinson.

SPINOZA, Ethics, Translated by A. J. Boyle.

SPINOZA, Theological - Political Tractate, Translated by W. Hall White.

LITERATURE (Post-Biblical): INTRODUCTIONS

ABRAHAM, I., Short History of Jewish Literature.

DARMSTETER, The Talmud.

DAVIDSON, I., Parody in Jewish Literature.

DEUTSCH, E., Literary Remains.

DEUTSCH, E., The Talmud.

KARPELES, G., Jewish Literature and Other Essays.

LAUTERBACH, J. Z., Midrash and Mishnah.

MIELZINER, M., Introduction to the Talmud.

POLANO, H., The Talmud.

SLOUSCHZ, The Renaissance of Hebrew Literature.

WIENER, Yiddish Literature in the Nineteenth Century.

FICTION, ETC.

- AGUILAR, GRACE, *Vale of Cedars and Other Tales.*
 ASH, SHOLOM, *Kiddush Ha-Shem.*
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 GOLDING, *Forward from Babylon.*
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 LACRETELLE, JAQUES DE, *Silberman.*
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 ZANGWILL, ISRAEL, *King of Schnorrers.*

YEARBOOKS

- American Jewish Year Book, 29 vols.
 Central Conference of American Rabbis Yearbooks,
 32 vols.
 Proceedings of American Jewish Historical Society,
 26 vols.
 The Hebrew Union College Annual, 3 vols.

QUARTERLIES

- The Jewish Quarterly Review.
 The Menorah Journal.

HISTORY

- ABBOTT, G. F., *Israel in Europe.*
 ABRAHAMS, I., *Jewish Life in the Middle Ages.*
 ADLER, E. N., *Jews in Many Lands.*
 BAILEY and KENT, *History of the Hebrew Commonwealth.*
 COHEN, GEORGE, *The Jews in the Making of America.*
 COHEN, I., *The Journal of a Jewish Traveler.*
 CORNILL, H., *History of the Jewish People.*

- DEUTSCH, G., History of the Jews.
 DUBNOW, S., History of the Jews in Russia and Poland,
 3 vols.
 DUBNOW, S., Jewish History.
 ELBOGEN, I., Jewish History After the Fall of the
 Yiddish State.
 FINKELSTEIN, L., Jewish Self-Government in the
 Middle Ages.
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 GOODMAN, PAUL, History of the Jews.
 GRAETZ, H., History of the Jews, 6 vols.
 HEIFETZ, E., The Slaughter of the Jews in the Ukraine.
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 HYAMSON, A. M., History of the Jews in England.
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 Jewish Encyclopedia, 12 vols.
 JOSEPHUS, Works, Translated by Whiston.
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 KARPELES, G., Jews and Judaism in the Nineteenth
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 MENDELSSOHN, S., The Jews of Asia.
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 WOLF, SIMON, The American Jew as Patriot, Soldier,
 and Citizen.
 ZUNZ, LEOPOLD, Suffering of the Jews in the Middle
 Ages.

BIOGRAPHY AND AUTOBIOGRAPHY

- ANTIN, M., The Promised Land.
 ARGENTI, O. R., David Lubin.
 BENTWICH, N., Josephus.
 BENTWICH, N., Philo Judaeus of Alexandria.
 BLAUSTEIN, M., The Memoirs of David Blaustein.
 BLOCH, I. S., My Reminiscences.

FELSENTHAL, EMMA, Felsenthal, Bernhard, Teacher in Israel.

GOODMAN, P., Moses Montefiore.

KAYSERLING, M., Christopher Columbus.

KOHUT, R., My Portion: An Autobiography.

KRAUSS, ADOLF, Reminiscences and Comments.

LEWISOHN, LUDWIG, Up Stream.

LIEBER, M., Rashi.

MAIMON, S., An Autobiography.

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PHILIPSON, D., Max Lilienthal, His Life and Writings.

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WOLF, SIMON, The Presidents I Have Known.

YELLIN, D., and ABRAHAMS, A., Maimonides.

EDUCATION

BERKOWITZ, H., The New Education in Religion.

CORNILL, C. H., The Culture of Ancient Israel.

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GAMORAN, E., Changing Conceptions in Jewish Education.

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LANDESMAN, A. F. A., Curriculum for Jewish Religious Schools.

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ART AND MUSIC

COHON, A. IRMA, An Introduction to Jewish Music.

COLLMAN, S. M., Jews in Art.

CORNILL, C. H., Music in the Old Testament.

IDELSOHN, A. Z., Thesaurus of Oriental Hebrew Melodies, vols. 1 and 2.

SCHACK, S. P., and COHEN, E. S., Yiddish Folk Songs for Voice and Piano.

SOCIOLOGY AND PHILANTHROPY

BERKSON, I. B., Theories of Americanization.

BOGEN, BORIS, Jewish Philanthropy.

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FISHBERG, MAURICE, The Jews. A Study of Race and Environment.

FRISCH, E., An Historical Survey of Jewish Philanthropy.

LAZARE, B., Anti-Semitism.
 LEVINGER, L. J., Anti-Semitism.
 RUPPIN, A., Jews of Today.

ZIONISM

AHAD HA'AM, Selected Essays, Translated by Leon Simon.
 BENTWICH, N., Palestine of the Jews.
 GOTTHEIL, R., Zionism.
 HERZL, TH., A Jewish State.
 HESS, M., Rome and Jerusalem, Translated by Meyer Waxman.
 LEWISOHN, LUDWIG, Israel.
 PINSKER, L., Auto-Emancipation.
 SACHER, H., Zionism and the Jewish Future.
 SAMUEL, MAURICE, You Gentiles.
 SOKOLOW, N., History of Zionism, 2 vols.
 ZANGWILL, I., The Voice of Jerusalem.

POETRY

BIALIK, CH. N., Poems from the Hebrew, Edited by L. V. Snowden.
 DAVIS, NINA, Songs of Exile.
 FRIEDLANDER, J., The Standard Book of Verse.
 HALEVI, JEHUDA, Selected Poems, Translated by Nina Salaman and Edited by Heinrich Brody.
 HALPER, B. Z., Post-Biblical Anthology.
 HEINE, H., Roses and Cypress, Translated by Clara Horine.
 Heine's Poems, Translated by L. Untermeyer.
 IBN GABIROL, SOLOMON, Selected and Religious Poems, Translated by Israel Zangwill and Edited by Israel Davidson.
 KOHUT, G. A., Hebrew Anthology, 2 vols.
 LAZARUS, EMMA, Poems, 2 vols.
 ROSENFELD, MORRIS, Songs from the Ghetto.

DRAMA

GOLDBERG, L., Six Plays of the Yiddish Theatre.
 HIRSHBEIN, P., Haunted Inn.
 LEVINGER, E. E., Jewish Festivals in the Religious School.
 NORDAU, MAX, Question of Honor.
 PINSKI, D., King David and His Wives.
 PINSKI, D., Ten Plays. One-Acters from the Yiddish.
 PINSKI, D., The Treasure.
 ZANGWILL, I., The Next Religion.
 ZWEIG, STEFEN, Jeremiah.

NATIONAL JEWISH ORGANIZATIONS

American Jewish Congress
Office: 8 W. 40th St. N. Y.
Org. March 1916. Re-org. 1920

American Jewish Hist. Soc.
Office: 531 W. 123d, N. Y.
Org. 1892

Amer. Jew. Physicians' Com.
Office: 5 Columbus Circle, N. Y.
Org. May 24, 1921

American Pro-Falasha Com.
Office: 2107 Broadway, N. Y.
Org. Aug. 1922; inc. 1923

Baron de Hirsch Fund
Office: 233 Broadway, N. Y.
Org. Feb. 9, 1891; inc. 1891

Bureau of Jew. Soc. Research
Office: 114 Fifth Ave., N. Y.
Org. April 1919

Cent. Conf. of Amer. Rabbis
Office: Rochester, N. Y.
Org. July 9, 1899

**Dropsie College for Hebrew
and Cognate Learning**
Office: Broad & York, Phil., Pa.
Org. 1905; Inc. May 20, 1907

**Educational L'gue for Higher
Education of Orphans**
Office: 336 Eng. Bldg. Clev., O.
Org. 1896

**Ex-Patients' Tubercular
Home of Denver, Colo.**
Office: 8,000 E. Montview
Blvd., Denver, Colo.
Org. 1908

**Federation of Hungarian Jews
in America**
Office: 1 Union Sq. W., N. Y.
Org. Nov. 1, 1919

Feder. of Polish Heb. of Amer.
Office: 32 Union Sq., N. Y.
Org. 1908

**Hadassah, The Women's
Zionist Organization**
Office: 114 Fifth Ave., N. Y.
Org. 1912

**Hebrew Sheltering and Im-
migrant Aid Soc. of Amer.**
Office: 425 Lafayette, N. Y.
Org. 1888

Ind. Order of B'nai B'rith
Office: 9 W. 4th, Cincinnati, O.
Org. Nov. 1, 1843

Ind. Order Brith Abraham
Office: 37 Seventh, New York
Org. Feb. 7, 1887

Indep. Order Brith Sholom
Office: 506-508 Pine, Phil., Pa.
Org. Feb. 23, 1905

Ind. Order Free Sons of Israel
Office: 3109 Broadway, N. Y.
Org. Jan. 18, 1849

Indep. Order Sons of David
Office: 828 Market, McKees-
port, Pa.
Org. June 1905

Indep. Western Star Order
Office: 1127 Blue Island Ave.,
Chicago, Ill.
Org. Feb. 13, 1894

Independent Workmen's
 Circle of America, Inc.
 Office: 86 Leverett, Boston,
 Mass.
 Org. Dec. 28, 1906

Jew. Agricul. Experiment Sta.
 Office: 356 Second Ave., N. Y.
 Org. March 20, 1910

Jewish Agricultural Soc., Inc.
 Office: 301 E. 14th, N. Y.
 Org. Feb. 12, 1900

Jewish Chautauqua Society
 Office: 1305 Stephen Girard
 Bldg. 21 S. 12th Phil., Pa.
 Org. April 29, 1893

Jewish Consumptives' Relief
 Association of California
 Office: 404 Union League
 Bldg., Los Angeles, Cali.
 Org. Sept. 28, 1912

Jewish Consumptives' Relief
 Society of Denver
 Office: Denver, Colorado
 Org. Jan. 2, 1904; Inc. June
 25, 1904

Jewish Institute of Religion
 Office: 40 W. 68th, North
 Central Park, N. Y. C.
 Org. Oct. 1, 1922

Jewish National Workers'
 Alliance of America
 Office: 228 E. Broadway, N. Y.
 Org. 1912

Jew. Palestine Exp. Society
 (American Committee)
 Office: 167 W. 13th, N. Y. C;
 Org. 1922

Jew. Pub. Society of America
 Office: 1201 N. Broad, Phil. Pa.
 Org. June, 1888

Jewish Socialist Labor Party
 Poale Zion of U. S. and Can.
 Office: 133 Second Ave., N. Y.
 Org. 1905

Jewish Socialist Verband
 Office: 175 E. Broadway, N. Y.
 Org. 1921

Jewish Teachers' Seminary
 Office: 228 E. Broadway, N. Y.
 Org. 1917

Jewish Theat. Guild of Amer.
 Office: 1607 Broadway, N. Y.
 Org. 1924

Jewish Theological Seminary
 Org. July 4, 1901

Jew. Theo. Seminary of Amer.
 Office: 531 W. 123d, N. Y. C.
 Org. 1886

Jewish Veterans of the Wars
 of the Republic
 Office: 15 Park Row, N. Y. C.
 Org. 1900; Inc. 1920

Jewish War Vet. of America
 Office: 248 Eng. Bldg., Clev., O.
 Org. Nov. 1919

Jewish Welfare Board
 Office: 352 4th Ave., N. Y. C.
 Org. 1917

Joint Dist. Com. of the Amer.
 Funds for Jew. War Suffer.
 Office: 40 Exchange Pl., N. Y.
 Org. Nov. 24, 1914

Leo N. Levi Memo. Hosp. As.
 Office: Hot Springs, Ark.
 Org. 1911

Menorah Movement, The
 Office: 167 W. 13th, N. Y.
 Org. Jan. 2, 1913

Mizrachi Organ. of Amer, The
 Cen. Bureau: 31 Un. Sq., N. Y.
 Org. June 5, 1912

National Association of Jewish
Community Center Secret.
Office: 352 Fourth Ave., N. Y.
Org. 1919

Nat. Conf. of Jew. Soc. Serv.
Office: 114 Fifth Ave., N. Y.
Org. 1899

Na. Coun. of Jew. Women, The
Office: 2109 Broadway, N. Y.
Org. Sept. 1893

National Farm School
Office: 1101 Market, Room
809, Philadelphia, Pa.
Inc. Apr. 10, 1896

Nat. Fed. of Tem. Brotherh'ds
Office: Mer. Bldg., Cin., Ohio
Org. 1923

Nat. Fed. of Tem. Sisterh'ds
Office: Mer. Bldg., Cin., Ohio
Org. Jan., 1913

National Federation of
Ukrainian Jews of America
Office: 1 Union Sq., N. Y. C.
Re-org. Sept., 1920

Na. Jew. Hosp. for Consump.
Office: 3800 E. Colfax Ave.,
Denver, Colorado
Org. Dec. 10, 1899

Order Brith Abraham
Office: 266 Grand, N. Y. C.
Org. June, 1859

Order Knights of Joseph
Office: 1022-28 Engineers
Bank Bldg., Cleveland, O.
Org. Feb. 14, 1896

Order Sons of Zion
Office: 44 E. 23d, N. Y. C.
Org. Apr. 19, 1908

O. R. T.
Office: 31 Union Sq., N. Y. C.
Org. 1922

Palestine Develop. Council
Office: 27 William, N. Y. C.
Org. 1921

Progressive Order of the West
Office: 406-7-8 Frisco Bldg.
9th & Olive, St. Louis, Mo.
Org. Feb. 13, 1896

Rabbi Isaac Elchanan Theo-
logical Seminary
Office: 301-3 E. Br'dway, N. Y.
Org. 1896

Sephardic Brotherhood of
America. Inc.
Office: 83 E. 116th, N. Y. C.
Org. 1921

Train. Sch. for Jew Soc. Work
Office: 210 W. 91st, N. Y. C.
Org. 1925

Union of Amer. Heb. Cong.
Office: Cincinnati, Ohio
Org. 1873

Union of Orthodox Jewish
Congregations of America
Office: 131 W. 86th, N. Y. C.
Org. June 8, 1898

Union of Orthodox Rabbis of
United States and Canada
Office: 221 E. Broadway, N. Y.
Org. Tammuz 24. 5662 (1902)

United Order "True Sisters"
Office: 309 W. 109th St., N. Y.
Org. Apr. 21, 1846

United Roumanian Jews of
America
Office: 799 Broadway, N. Y.
United Synagogue of America
Office: 531 W. 123d, N. Y. C.
Org. Feb. 23, 1913

Women's Branch of the Un. of
Orth. Jew. Cong. of Amer.
Office: 131 W. 86th, N. Y. C.
Org. Apr. 19, 1920

Women's League of the United
Synagogue of America
Office: 531 W. 123d, N. Y. C.
Org. Jan. 21, 1918

The Workmen's Circle
Office: 175 E. Broadway, N. Y.
Org. Sept. 4, 1900

Young Judea
Office: 114 Fifth Ave., N. Y.
Org. 1908

Young People's League of the
United Synagogue of Amer.,
Office: 531 W. 123d, N. Y. C.
Org. 1921

Young Poale Zion
Office: 133 Second Ave., N. Y.
Org. 1915

Zeire Zion Hitachdut of Amer.
Office: 425 Lafayette, N. Y. C.
Org. 1921

Zionist Organization of Amer.
Office: 114 Fifth Ave., N. Y.
Org. 1897; Re-org. 1918

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JEWISH CALENDAR FOR SIX YEARS (ABRIDGED)

	5687 1926-27	5688 1927-28	5689 1928-29	5690 1929-30	5691 1930-31	5692 1931-32
Tishri	1 New Year	1926 Sept. 9 Th	1927 Sept. 27 T	1929 Oct. 5 Sa	1930 Sept. 23 T	1931 Sept. 12 Sa
	10 Day of Atonement	Sept. 18 Sa	Oct. 6 Th	Oct. 14 M	Oct. 2 Th	Sept. 21 M
	15 Tabernacles	Sept. 23 Th	Oct. 11 T	Oct. 19 Sa	Oct. 7 T	Sept. 26 Sa
	22 8th Day of Feast	Sept. 30 Th	Oct. 18 T	Oct. 26 Sa	Oct. 14 T	Oct. 3 Sa
Heshvan	1 New Moon	*Oct. 9 Sa	*Oct. 27 Th	*Oct. 4 M	*Oct. 23 Th	*Oct. 12 M
Kislev	1 New Moon	Nov. 7 S	Nov. 25 F	*Nov. 14 W	*Nov. 21 F	*Nov. 11 W
	25 Hanukkah	Dec. 1 W	Dec. 19 M	Dec. 8 Sa	Dec. 27 F	Dec. 5 Sa
Tebet	1 New Moon	Dec. 6 M	*Dec. 25 S	*Dec. 14 F	*Dec. 21 S	*Dec. 11 F
	10 Fast of Tebet	Dec. 15 W	Jan. 3 T	Dec. 23 S	Dec. 30 T	Dec. 20 S
Shebat	1 New Moon	1927 Jan. 4 T	Jan. 23 M	Jan. 12 Sa	Jan. 19 M	Jan. 9 Sa
Adar	1 New Moon	*Feb. 3 Th	*Feb. 22 W	*Feb. 11 M	*Feb. 18 W	*Feb. 8 M
Adar Sheni	1 New Moon	*Mar. 5 Sa	*Mar. 13 W	*Mar. 9 W
Nisan	14 Purim	Mar. 18 F	Mar. 6 T	Mar. 26 T	Mar. 14 F	Mar. 22 T
	1 New Moon	April 3 S	Mar. 22 Th	April 11 Th	Mar. 30 S	Mar. 19 Th
	15 Passover	April 17 S	April 5 Th	April 25 Th	April 13 S	April 2 Th
Iyar	1 New Moon	*May 3 T	*April 21 Sa	*May 11 Sa	*April 29 T	*May 7 Sa
	18 33d Day of 'Omer	May 20 F	May 8 T	May 28 T	May 16 F	May 24 T
Sivan	1 New Moon	June 1 W	May 20 S	June 9 S	May 28 W	June 5 S
	6 Feast of Weeks	June 6 M	May 25 F	June 14 F	May 22 M	June 10 F
Tammuz	1 New Moon	*July 1 F	*June 19 T	*July 9 T	*June 27 F	*July 5 T
	17 Fast of Tammuz	July 17 S	July 5 Th	July 25 Th	July 13 S	July 2 Th
Ab	1 New Moon	July 30 Sa	July 18 W	Aug. 7 W	July 26 Sa	Aug. 3 W
	9 Fast of Ab	Aug. 7 S	July 26 Th	Aug. 15 Th	Aug. 3 S	July 23 Th
Elul	1 New Moon	*Aug. 29 M	*Aug. 17 F	*Sept. 6 F	*Aug. 25 M	*Aug. 14 F

*Second day of New Moon







